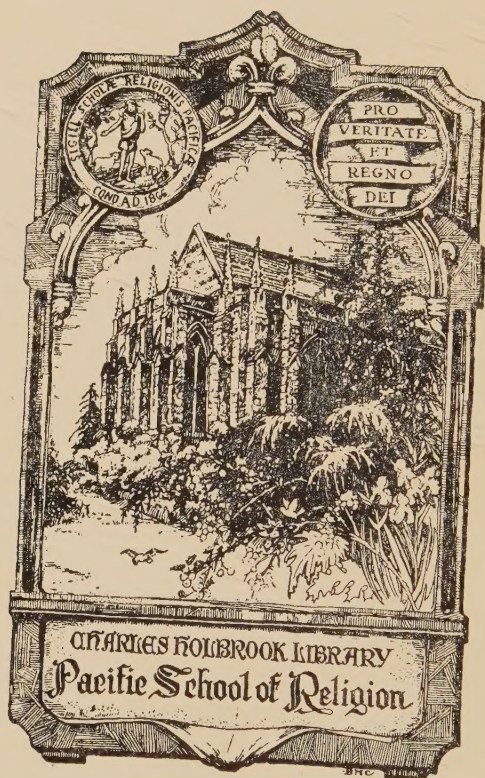


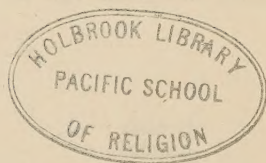


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NEW TESTAMENT ABSTRACTS



VOLUME ONE

1956-1957

WESTON COLLEGE OF THE HOLY SPIRIT
WESTON 93, MASSACHUSETTS

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE
ISSUED BY THE JESUITS OF WESTON COLLEGE, WESTON 93, MASS., U.S.A.

NEW TESTAMENT ABSTRACTS is published three times each year (fall, winter, spring). Subscription, payable in advance: \$3.00 annually, postage prepaid. The price of a single issue is \$1.00, postage prepaid. All remittances (checks and postal money orders) should be made payable to NEW TESTAMENT ABSTRACTS.

Editorial and business correspondence, including notice of change of address, should be addressed to NEW TESTAMENT ABSTRACTS, Weston College, Weston 93, Mass., U.S.A.

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BOOKS OF THE BIBLE

In titles of articles and books at the beginning of an abstract references to books of the Bible are given exactly as in the original article or book. But in the abstract itself references to books of the Bible are given in abbreviated form with Arabic numerals throughout, e.g., Za 9:5, without a period after the abbreviation.

OLD TESTAMENT

Gn	Genesis	Est	Esther	Ez	Ezekiel
Ex	Exodus	Jb	Job	Dn	Daniel
Lv	Leviticus	Ps	Psalms	Hos	Hosea
Nm	Numbers	Prv	Proverbs	Jl	Joel
Dt	Deuteronomy	Qoh	Qoheleth (Ecclesiastes)	Am	Amos
Jos	Joshua	Ct	Song of Songs	Ob	Obadiah
Jgs	Judges	Wis	Wisdom of Solomon	Jon	Jonah
Ru	Ruth	Sir	Ben Sira (Ecclesiasticus)	Mi	Micah
1, 2 Sm	1, 2 Samuel	Is	Isaiah	Na	Nahum
1, 2 Kgs	1, 2 Kings	Jer	Jeremiah	Hb	Habakkuk
1, 2 Chr	1, 2 Chronicles	Lam	Lamentations	Zeph	Zephaniah
Ezr	Ezra	Bar	Baruch	Hg	Haggai
Neh	Nehemiah			Za	Zechariah
Tob	Tobit			Mal	Malachi
Jud	Judith			1, 2 Mac	1, 2 Maccabees

NEW TESTAMENT

Mt	Matthew	Gal	Galatians	Phlm	Philemon
Mk	Mark	Eph	Ephesians	Heb	Hebrews
Lk	Luke	Phil	Philippians	Jas	James
Jn	John	Col	Colossians	1, 2 Pt	1, 2 Peter
Acts	Acts	1, 2 Thes	1, 2 Thessalonians	1, 2, 3 Jn	1, 2, 3 John
Rom	Romans	1, 2 Tm	1, 2 Timothy	Jude	Jude
1, 2 Cor	1, 2 Corinthians	Ti	Titus	Ap	Apocalypse

In accordance with the growing tendency among Catholic scholars, the Hebrew spelling of the books of the OT and of other common names is used, e.g., Isaiah, Jeremiah, Messiah.

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An abstract is an objective summary of an article or review. The contents of an abstract, therefore, are not necessarily the opinions of the editors of NEW TESTAMENT ABSTRACTS; the views offered on disputed biblical questions remain the opinions of the original authors.

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FOREWORD TO NEW TESTAMENT ABSTRACTS

The first experimental issue of NEW TESTAMENT ABSTRACTS (Jan., 1956) was presented in multilithed form to the New Testament professors at eighty seminaries and the directors of theology departments at thirty colleges in the United States. It is significant, we think, that every one of these well-informed people who replied indicated that he would subscribe to NEW TESTAMENT ABSTRACTS if we began formal publication at reasonable standard rates. Sixty-five percent of this group actually replied, by filling out our questionnaire or by writing letters. It was unanimously agreed that NEW TESTAMENT ABSTRACTS would be welcomed by teachers, professors, and librarians. Opinions differed with regard to college students, study clubs, and seminarians; the majority thought that NEW TESTAMENT ABSTRACTS would be somewhat beyond the capacities of these groups.

The response to our poll indicated that there is a substantial body of potential subscribers to NEW TESTAMENT ABSTRACTS throughout at least the English-speaking world. The response was so encouraging that we have accepted the urgings of many to go into print. Some may be disappointed that we have not already begun formal publication, but it has been decided to make this an experimental issue also in order that we may benefit from the criticisms and suggestions of a larger select group before beginning the definitive printed series.

We are deeply indebted to the three Consultors of the Pontifical Biblical Commission, to past and present Presidents of the Catholic Biblical Association, to the Editors of *The Catholic Biblical Quarterly*, *Theology Digest*, *The American Ecclesiastical Review*, *Emmanuel*, *the Sign*, and to the many scholars who took the time and trouble to write us about our project. We hope that this issue shows how we have benefited from their letters of commendation which contained many valuable suggestions. We are aware that there remain many problems to solve (e.g. the proper length of abstracts) and we welcome advice.

Our Purpose

NEW TESTAMENT ABSTRACTS is intended to be a current, yet permanent, record of periodical literature about the New Testament. One might ask what need there is for our publication when *The Catholic Biblical Quarterly* provides an excellent, brief survey of periodical literature, and the *Internationale Zeitschriftenschau fuer Bibelwissenschaft und Grenzgebiete*, begun in 1951, provides a complete review of work done in the whole field of biblical and allied studies. Midway between these two extremes, however, we think there is room for our English NEW TESTAMENT ABSTRACTS, and all who have written to us agree.

In this experimental issue we have covered the magazines available to us from November 1955 to February 1956. We have not covered all of the periodicals, both because our staff is limited (efforts are being made to obtain more collaborators) and because we thought it better to find out how our project would be received before we attempted more complete coverage.

Some Questions

At first we thought that the nature and length of abstracts should vary with the many different types of articles and that each abstractor should make his own decisions on these points. In general we wanted the essence of an article to be given so that the reader could assimilate it and then consider whether he would read the original article. Some of the abstracts in this issue, therefore, are very short while others are very long. The lengthy abstract

FOREWORD TO NEW TESTAMENT ABSTRACTS

submitted by P. J. Donnelly, S.J., Professor of Dogmatic Theology at Weston College, suggests that for each issue perhaps a prominent scholar, like himself, could be invited to make an extended abstract which would be the feature of the issue; attention would thus be drawn to what would be perhaps the most important article of the current period or the article which would cause the most comment. Fr. Donnelly offered to do the abstract of Fr. Lyonnet's article because he felt that most theologians would come around to the conclusions proposed by Fr. Lyonnet and give up what has long been the more common interpretation of the verse which Lyonnet examines. We would appreciate the comments of our readers on this whole question of the length of abstracts.

At the beginning of our project we decided that a book review can be as important as an article, and that it would be worthwhile to make readily accessible the opinions of experts about current books. The title of the book would make our readers aware of the book's existence, and a brief abstract would indicate the message of the book as well as its worth in the opinion of biblical scholars and theologians. We wonder if our readers agree on the usefulness of this service, and whether they prefer to have the abstracts of reviews included with the abstracts of articles under the headings Matthew, Mark, Luke, etc., or kept together in a separate section. Perhaps the question might arise as to whether our readers want complete coverage of articles and reviews, or whether they prefer that the editors select the important ones for publication.

We would appreciate hearing from our readers whether they think our proposed publication fills a real need, helps them in their work, or promises real advantages. Are there any abstracts you would single out for praise or blame? Do you like the cover, the format, the printing, the style of type, etc.? Any comments you might wish to make would be welcomed by our editorial and business staff.

Acknowledgments

A word of thanks should be expressed to our Managing Editor, W. M. Abbott, S.J., whose enthusiasm and indefatigable energy have successfully launched this publication. In order that his work might be somewhat lightened and that more permanent direction could be secured, two faculty members have been appointed editors. Finally, we wish to express our deepest gratitude to Fr. G. Van Ackeren, S.J. and the staff of *Theology Digest* together with its printer and business manager, Mr. Richard Ong, who, giving generously of their time and experience, have immeasurably lightened our labors.

JOHN J. COLLINS, S.J.

BRENDAN C. CONNOLLY, S.J.

NEW TESTAMENT ABSTRACTS

EXPERIMENTAL ISSUE

MAY, 1956

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NEW TESTAMENT ABSTRACTS is published by the Faculty and Students of Theology, Weston College, Weston 93, Mass. Weston College is the school of philosophy and theology of Boston College.

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INTRODUCTIONS, TRANSLATIONS, COMMENTARIES

1r. J. M. T. Barton, on *THE BIBLE TODAY: Historical, Social, and Literary Aspects of the Old and New Testaments* described by Christian Scholars (published for *The Times* by Eyre and Spottiswoode, England), and Daniel-Rops, *JESUS IN HIS TIME* (translated by R. W. Millar), *The Month* 15, (1956), 45-8.—*The Bible Today* attempts to show that the Bible is itself literature which leads us into many various literatures. A great part of the matter was already published in a special Bible Supplement of *The Times*. They are mostly short summary accounts of matter which could be endlessly developed. Of the twenty-nine contributions, nine treat the OT and nine the NT; eleven deal with English versions and such topics as Bible societies, Biblical influence in social history, and the Bible and Christian worship. Several of the best OT articles will appeal chiefly to the experienced reader, e.g., D. Winton Thomas of Cambridge discusses the language of the OT and N. H. Snaith writes on "The Old Testament World". The NT articles include two studies of our Lord's ministry by T. W. Manson, Msgr. Knox's character sketch of St. Paul, and C. F. D. Moule's brief account of the formation of the NT canon. The miscellaneous articles are more readable and contain competent histories of the major Protestant versions in English of which the more interesting are N. Sykes, "The Authorized Version of 1611", and G. R. Driver's essay, "The Revised Version". Catholic versions are also noted, particularly under "English Versions since 1611" by S. Bullough, O.P.

Jesus in His Time is the work of a highly gifted amateur. Like every life of Christ, it tells the story of Jesus, and it is difficult to find anything very special about the present book. There is an introductory section on the manner in which the knowledge of Jesus Christ was handed down to us; this includes pages on the canon of Scripture and the text of the Gospels. This English version is well printed, indexed, and handsomely bound.—J. A. Benson.

2r. R. C. Fuller, on *THE BIBLE TODAY*, *Blackfriars*, 37 (1956), 40-41.—Because of the growing neglect of the Scriptures today among denominational groups, *The Times* undertook the publication of this Bible Supplement. The articles, by very well known scholars, cover the main topics of Bible Studies. The doctrinal treatment is the least satisfying for Catholics. This is an earnest attempt to develop anew a biblical interest, and the prudent, discerning reader will gain insight into the ever varying denominational approach to Biblical Studies.—H. Murphy.

3r. P. Benoit, on *RECEUIL LUCIEN CERFAUX*. Etudes d'Exégèse et d'Histoire Religieuse de Monseigneur Cerfaux, Professor à l'Université de Louvain, réunies à l'occasion de son soixante-dixième anniversaire (Bibliotheca Ephemeridum Theologicarum Lovaniensium, vol. 6-7. Gembloux: Duculot, 1954), *RB* 62 (1955), 614-6.—In the realm of Catholic biblical studies Lucien Cerfaux is a name to conjure with. Besides a lifetime spent in the production of books and articles of the highest scholarly caliber, he has been the moving spirit behind one of the greatest centers of Catholic biblical studies in modern times. In his honor, his friends and former students have gathered in two volumes fifty-two of his most important articles, on the occasion of his seventieth birthday. These articles range over the entire field of NT studies: background studies, critical analyses of the Synoptics, theological studies of the fourth gospel, the book of Acts, and the Pauline epistles. With the exception of Cerfaux's masterly works on St. Paul's ecclesiology and christology, the present selection gives a faithful portrait of the work of a lifetime.—W. F. Macomber.

4r. C. Spicq, on INTRODUCTION À L'ETUDE DES SAINTES ECRITURES, publiée sous la direction de Robert et Tricot, 3^e édition refondue (Paris: Desclée 1954), *FZfPT* 2 (1955), 478.—This third edition contains several new and valuable chapters, especially that entitled *Genres littéraires et histoire des formes*, by Robert and Tricot. Also Qumran MSS. have made a significant contribution to chapters on the Apocrypha, Scripture, text transmission, and the Essenes. P. Henry's chapter on *Bible et Théologie* suffers from a poor bibliography.—R. Richard.

5r. B. Ahern, on G. Cloesen, CLEFS POUR LA SAINTE ECRITURE (Bruges: Editions Beyaert, 1954), *CBQ* 18 (1956), 90-91.—This French translation (by Robert Avice) of a 1939 German original is a readable, informative and inspiring introduction to Scripture for the public and seminarian group. The analysis of the literal text will often shed light on the biblical tableaux, and the theological discussion, drawn from the text with the help of NT and the liturgy, will provide rich insight, and will suggest methods and provide principles to aid the reader in further theological analysis of the OT text. However, this book offers no "keys" to inner doors for those who are already advanced students in the ways of Scripture. It is dated in its treatment of literal sense; it is quite inadequate in its theological discussion. "The impression of insufficiency and superficiality is heightened by the marked unevenness in the over-all plan of the book."—J. McGrath.

6r. W. Den Boer on A. Sizoo*, UIT DE WERELD VAN HET NIEUWE TESTAMENT (Kampen, J. H. Kok, 1949), *Herleefd Verleden. Schetsen uit het dagelijks Leven van 2000 Jaar geleden* (1951), *Christenen in de Antieke Wereld* (1953), *BO* 12 (1955), 204.—These excellent volumes (by the Professor of Latin and Greek of the Roman Empire at the Calvinist University, Amsterdam) present various subject connected with NT studies in a popular form and from a self-confessed standpoint determined by the "unshakable belief that the contents of the New Testament, being the word of God, are entirely true". The first volume treats of the provincial system in the Roman Empire at the opening of our era, the history of the Jews and that of the first Christian communities. The second and third volumes present sketches of the life of the ordinary citizen both in pagan and Christian surroundings. All three books make excellent reading and are warmly recommended to the average Dutch reader.—F. W. Kelly.

7r. C. Hallenan, on R. Poelman, HOW TO READ THE BIBLE. Guide to Reading the Sacred Scriptures (translated by a nun of Regina Laudis, O.S.B.; Longmans, Green & Co., 1955), *DowR* 74 (1956), 78-79.—This simple, brief, and conveniently sized work gives for each book of the Scriptures a brief account of the contents, and suggestions for obtaining the most important ideas therein contained. Critical and textual problems have been omitted. It is a convenient introduction to God's dealing with His people, and the formation of the Kingdom of Christ.—R. Ferrick.

8r. C. Ceroke, on H. Vogels, HANDBUCH DER TEXTKRITIK DES NEUEN TESTAMENTS (Bonn: Peter Hanstein Verlag, 1955), *CBQ* 18 (1956), 104-106.—This is the second edition of the *Handbuch* which first appeared in 1923 and has been a standard manual for thirty years. The bibliography has been brought up to date and much of the work of the past thirty years has been included in the text together with the author's judicious comments. Long re-

nowned for its clear presentation of subject-matter, copious illustrations, and concise statement of principles, it has been one of the prime factors in winning the respect of NT exegetes for the field of textual criticism. Even though the old edition may be on the shelf, this new book is essential for every library. The principal question facing the critics, according to Vogels, is the direction to be taken for the recovery of the original text. The solution of the problem is now at a standstill, and the attempt to study the history of the text from the existing Greek witnesses has shown itself to be impracticable. V believes it is possible through a study of similarities and variations of the versions, starting with the Old Latin and Syriac, to arrive at a reconstruction of a Greek text which will antedate our earliest copy by one hundred years. C looks with favor on V's proposal and feels that V "has adopted a wise procedure in challenging his colleagues to plot an easier and less devious route."—J. McGrath.

9r. J. L., on B. Kraft, *DIE ZEICHEN FUER DIE WICHTIGEREN HANDSCHRIFTEN DES GRIECHISCHEN NEUEN TESTAMENTS*. (3rd ed. Fribourge, Herder, 1955), *NRT* 87 (1955), 1136.—This very useful brochure (50 p.) presents in continued concordance the signs employed to designate the manuscripts of the NT in the three great systems: Wettstein-Tischendorf; von Soden; C. R. Gregory. The 4th column gives the date of the manuscript; the 5th, the depository.—R. J. Cote.

10r. R. Criado and A. Segovia, on T. Ayuso, *LA VETUS LATINA HISPANA* (Madrid, Consejo Superior de Investigaciones Cientificas, 1953), *EstEc* 30 (1956), 67-79.—This book is the first volume of a monumental work, treating especially the *Vetus Latina* and the *Vetus Latina Hispana*. A studies the problems of the plurality of Latin versions before Jerome, the *Itala* version, and the sources of *Vetus Latina*. As to the *Vetus Latina Hispana*, A considers that not a small part of what we have about the *Vetus Latina* either comes from Spain or has been preserved in Spanish documents; he believes that there were one or several Latin versions before Jerome, either complete or not, in Spain. This present volume merits praise and admiration. S reviews the patristic part of the book. This is enormous since it was necessary to investigate all the sources for the pre-Vulgate text. The unidentified writers amount to 641 and the Fathers and ecclesiastical writers identified amount to 337. The bibliography on each author is abundant.—J. B. Cortés.

11r. Ch. M. on Stegmüller, *REPERTORIUM BIBLICUM MEDII AEVI*. IV. COMMENTARIA. AUCTORES N-Q. (Madrid, Consejo Superior de Investigaciones Cientificas. Instituto Francisco Suarez, 1954), *NRT* 87 (1955), 1136.—This fourth volume pursues the nomenclature of medieval biblical commentators, including patristic commentaries (Latin, Greek and Oriental, if translated into Latin). Documentation—*incipit* and *desinit* of commentaries; manuscripts; printed texts; principal works—and ease of consultation make of this an exceptionally precious work.—R. J. Cote.

12r. H. O'Flaherty, on *PATRISTIC HOMILIES ON THE GOSPELS* (Translated and edited by M. F. Toal. Vol. I. Chicago: The Henry Regnery Company. 1955), *AER* 134 (1956), 67-9.—Pope Pius XII, in an Encyclical of August 12, 1950, urged pastors and preachers to recur to the Fathers as one of the main sources for their material for Sunday sermons. The difficult selections daily met with in the third Nocturns of the Breviary offer little help to the busy pastor occupied with enormous ministerial work. T's translation is an

effort to put patristic gems of Christian Theology in a form easy of access as aids in the sacred ministry of preaching. This first volume contains homilies on the Gospels from the First Sunday of Advent to Quinquagesima, inclusive. Each Sunday Gospel has a collection of from four to eight homilies from the Fathers. Each Gospel has a word-for-word exposition taken from the *Catena Aurea* of St. Thomas Aquinas, appearing for the first time in English. The rare combination of sublimity of thought with simplicity of language found in these writings of the Fathers and Doctors of the Church should prove most fruitful in spiritual results. The foreword, by the present Master-General of the Dominican Order, praises the author for placing within the easiest possible reach of the busy priest this "treasure house of sacred lore, this quintessence of the doctrine of Tradition on each Gospel."—S. Su.

13r. P. Simpson, on R. A. Knox, A NEW TESTAMENT COMMENTARY FOR ENGLISH READERS (Burns, Oates and Washbourne, London: Vol. I, 1953; Vol. II, 1954), *Studies* 44 (1955), 500-1.—This work points out difficulties unobserved by ordinary NT readers, and offers clear and reasonable solutions. Especially in the obscure expressions of St. Paul the work is of great interest. The author's explanation of Rom 3 is commended, but the background proposed for 1 Cor is questioned. K's comments on the opinions of other scholars seem to be harsh. While some of the persuasively expressed conclusions can be questioned, the commentary is quite stimulating.—L. J. O'Toole.

14r. C. Sloane, on R. Cox, THE GOSPEL STORY (Auckland: C. Y. M. Publications, 1954), *CBQ* 18 (1956), 109-110.—This is an English Diatessaron based on Knox's translation and an accompanying commentary and destined to serve as a manual of Gospel discussion for members of the Catholic Youth Movement. S, although pointing out the deficiencies of any Diatessaron, claims that C has succeeded in producing a smooth narrative and a commentary that seems satisfactory and adequate. In the hands of a capable discussion leader, this book "can no doubt be an instrument of successful instruction and spiritual profit".—J. McGrath.

15r. Brinkman, on J. Huby, L'ÉVANGILE ET LES ÉVANGILES, (*Verbum Salutis*, 11, 3rd ed. revised by X. Léon-Defour) (Paris: Beauchesne, 1954), *Scholastik* 30 (1955), 614-5.—The present revision of a twenty-five year old work has taken into account the recent findings of *Formgeschichte*. The first chapter, on the Gospel story previous to its written form, has been almost entirely rewritten. The oral catechesis, reflecting the desire to collect the words and actions of the Master into groups, is seen to be at the root of the synoptic problem. The thesis of Cerfaux and Vaganay on this problem is essentially accepted.—J. Kerdiejus.

16r. G. Danesi, on J. Huby, L'ÉVANGILE . . . , *DTP* 58 (1955), 344-5.—Under the title of *L'Évangile avant les Évangiles* there is a new examination, from historical and psychological points of view, of the origin of the Gospel written from the *living Gospel*, Jesus being the centre. The Church is not the result of the written Gospels; on the contrary, the Gospels are the expression of the Church. Christ is the living source of the written Gospels. He did not write, but the living Christ was the dogma in act. The Gospels have fixed the outline of Revelation but the first testimony to the living dogma must be itself living. Such was the oral tradition of the magisterium of the Church. What the apostles wanted to spread was not their own Creed but

their new experience: the very figure of the Saviour. This tradition, under the guidance of the Hierarchy, is the true tutor and moulder of the Gospels. The synoptic problem is treated briefly but deeply. The hypothesis of the priority of Mt is favored; Mk would be the first of the four Gospels to receive the present form. Each Gospel is briefly characterized.—G. German.

17r. X. Ducros, on LA SACRA BIBLIA, VIII, I VANGELI (Florence, Salani, 1951), in *BLitE* 56 (1955), 170.—This annotated translation of the Gospels is excellent. The translation itself is clear and precise; the fine paper, printing, maps and photos add to its interest and usefulness.—A. Jolson.

18. L. J. Daly, COLLEGE CLASSES AND THE FOUR GOSPELS, *CathEdR* 54 (1956), 12-25.—D develops the ordinary historical argument for the genuinity, integrity, and historicity of the Gospels in a manner suited for college classes in apologetics.—E. F. Kelly.

THE SYNOPTIC GOSPELS

19r. X. Ducros, on P. Benoit, L'EVANGILE SELON SAINT MATTHIEU (Paris, Ed. du Cerf, 1950), *BLitE* 56 (1955), 162-63.—The translation is precise and compact; the numerous and rather developed notes not only justify the translation adopted but also try to solve the problems of interpretation. Of particular importance is the introduction. Apropos of Mt's sources and its relations with Mk and Lk, this introduction is an excellent account of the synoptic question.—R. C. Mellett.

20. H. J. Richards, THE THREE KINGS (Mt II 1-12) *Scripture* 8 (1956), 23-28.—The inquiring student has many questions regarding the Magi which are left unanswered in the text. The greater part of the paper is a discussion of the traditional answers on the questions such as the names of the three, whether they are kings, where they are from, and what was the star. All that one can do in most cases is to make a good guess. The significance of this gospel story should be sought both in the supernatural and historical planes. St. Matthew is concerned with the "Messiah, the Son of David" (1:1); he wishes to place on record the mystery of the universal Messianic King to Whom the OT had looked forward. The first picture he gives of Christ is the acknowledgment as King by the pagan world. The OT had spoken of kings coming from Sheba and Tarshish bringing gold and incense (Ps 71:10-15, Is 61:1-6). It was the picture of the pagan world offering tribute to the Messiah and participating in the glory of the Messianic age. In the visit of the Magi Matthew saw the prophetic hope beginning to be realized. It is possible that he did not mention the prophecy because he was too conscious that the Magi were not kings.—R. E. Varnerin.

21. J. C. Marsh Edwards, THE MAGI IN TRADITION AND ART, *IrER* 85 (1956), 1-9.—It was the adoration of the Magi, rather than the visit of the shepherds, that the Masters loved to portray in their pictures of the Cave at Bethlehem, not only in the many frescoes found in the catacombs of Rome but in other classical portrayals. The literary sources for the different representations of this one scene are found in the pseudo-Gospels of Matthew and Peter, the writings of Origen, St. Ephraem, the apocryphal Arabic Infancy Gospel, etc. The differences to be reconciled are mainly those of the presence or absence of animals, of kingly robes, of the star—and in some pictures all three Magi are Persians while in others they are of different nationalities.

In conclusion: the Boticellis and the Titians were following a most venerable tradition of the Church which has always preferred to emphasize the miraculous manifestation of her Lord and Saviour to the Gentiles rather than His presentation to the Jews who rejected Him.—F. X. Curran.

22r. L. Renwart, on AUGUSTIANA. Sexto decimo exacto saeculo a die natali S. Aurelii Augustini 354-1954 (Louvain, Institut Historique Augustinien, 1954), *NRT* 87 (1955), 983-4.—In this volume, a reprint of articles published in a special issue of the periodical to mark the 16th centenary of Augustine's birth, J. Mizzi has a critical study of "The Latin Text of Mt V-VII in St. Augustine's *De Sermone Domini in monte*". The text used by Augustine represents the African version at an already advanced stage of its evolution; it probably underwent a double revision.—R. J. Cote.

23r. Anon., NOTES OF RECENT EXPOSITION, *ExpT* 67 (1955), 62.—A review of an article by Right Rev. G. F. Allan, *Man Needs God*, *Modern Churchman*, *Sept.*, 1955, which deals with the petition "lead us not into temptation" of the Lord's Prayer (Mt 6:13). This petition has been misunderstood; it is a prayer that we might be kept from tempting God. The author adduces solid grounds for the validity of the explanation and discusses the temptations of our Lord in the wilderness. To refuse simple trust and confidence in God, and to require anything like a visible and tangible proof of our own choosing, that is to tempt God. The thought of tempting God is familiar to Prophets and Psalmists. The author selects one passage to support this view. Ps 95 recalls how Israel tempted God at Massah (Ex 17). God had done great things for them, but instead of trusting Him, they clamor for a new sign. The condemnation followed because of unbelief. "Lead us not into temptation," then, means "that we might not doubt the word of God and require a new sign".—R. E. Varnerin.

24. L. Cerfaux, LES SOURCES SCRIPTUAIRES DE Mt., XI, 25-30, *ETL* 31 (1955), 331-342.—Readers of the first part of this article, which appeared in the same periodical for 1954, pp. 740-746, will recall that at the outset of his exercise in Form Criticism C followed the traditional view that the pericope is a hymn of thanksgiving in three strophes. Although modern commentators beginning with Loisy have attributed the preponderant biblical influence on the first strophe to Sir 51, C proposed instead the benediction beginning with 2:23 of Dn as the primary scriptural source for both vocabulary and nuances of thought.

In the current number the second and third strophes are treated. Rejecting the more common opinion, which makes verse 26 the last line of the first strophe, he interprets it as the opening line of the second strophe:

26. Yes, Father, (I praise you) for such was your good pleasure.

27. All things have been delivered to me by my Father.

No one knows the Son except the Father,
and no one knows the Father, except the Son,
and him to whom the Son chooses to reveal him.

Although this arrangement destroys the rhythmical balance of two strophes of four lines each, it strengthens the parallelism of thought and makes the meaning clearer. This strophe depends on two currents of OT thought: Dn 3 and Is 42, the first Servant Song. From Dn comes the idea that God has given Christ sovereignty over all things, together with the knowledge of mys-

teries. Is 42 furnishes the idea that knowledge of mysteries unites Christ to God as the son to his Father.

The third strophe takes this form:

28. Come to me, all you who labor and are burdened,
and I will give you rest.
29. Take my yoke upon you and be my disciples,
for I am meek and humble of heart,
and you will find rest for your souls.
30. For my yoke is easy
and my burden light!

The dependence on Sir 51:23-30 proposed by Loisy, is vigorously rejected, because the alleged similarities in vocabulary are too superficial. Nor is dependence proved by the fact that the same three themes appear in order in the three strophes and the passage of Sir. Also rejected as sources are: Sir 51:1-12; Sir 51:13-31; and Poimandres 21-32. Although himself unable to point to any scriptural source for this strophe, C ultimately explains it by the unity of inspiration and dependence on the same scriptural sources operative in the first two strophes. He maintains that Mt's version of the entire pericope is more authentic than Lk's, which lacks the final strophe. The pericope is sufficiently close to the OT sources that one need not acknowledge any dependence on Gnostic or Hellenistic sources, much less on any Johannine influence.—M. D. Zewe.

25. G. LAMBERT, *MON JOUG EST AISÉ ET MON FARDEAU LÉGER*, *NRT* 87 (1955), 963-69.—In this exegetical note, a consideration of the biblical usage of the parallel terms *yoke* and *burden* in a metaphorical sense shows that for the Hebrews the yoke and its burden represented every obligation imposed upon man's will in a constant manner, every constraint which weighed upon his religious and moral conduct. The Hebrew expression *nasa massa* means literally "to lift a burden". It is used metaphorically in the following meanings: (1) *utter an oracle* (2 Sm 9:25): the subject of the verb is Yahweh; (2) *to teach a doctrine* (Ap 2:24): the subject is Christ Himself; (3) *to impose precepts* (Acts 15:28): the subject is double—the Holy Spirit and the Apostolic College; (4) *to receive a doctrine*, literally, *to take the burden upon oneself* (Sir 51:26; Mt. 11:29). The transfer from the literal meaning to the metaphorical is explained by recalling the constraint which was imposed upon the moral and religious conduct by the divine law and the prophetic oracles, as well as by the doctrines of the sages and the decisions of the religious authorities.—R. J. Cote.

26. T. Gallus, *DE PRIMATU INFALLIBILITATIS EX MT 16, 13-18 ERUENDO*, *VD* 33 (1955), 209-14.—Can we draw an argument for the infallibility of the Roman Pontiff from Mt 16 without exceeding the exegetical limits of the text? The author of this article answers in the affirmative. He believes that the key is to be found in the significance attached by Christ to the name *kefa* as applied to Simon.

At this time Christ questioned His disciples about the prevalent opinion concerning the central point of faith, the real identity of Christ. The various erroneous opinions of the time were reported. Finally Simon pronounced the sublime truth which Christ immediately revealed to be divinely inspired. God had chosen Simon for the task of teaching this basic truth to the followers of Christ. The author points out that in biblical usage the solemn imposition

of a special name upon a chosen soul by God implies the solemn imposition of a special mission upon that soul. He believes that the solemn imposition of the name *kefa* subsequent to Simon's divinely inspired pronouncement of the truth, when all other men were in error, clearly indicates the essential note of the rock upon which Christ would build His Church, namely the divine gift of Papal infallibility. Since Christ has commanded the Church to teach all men the revealed truths of God even to the consummation of the world, then the special mission and the special gift of Simon Peter must pass unfailingly to each successor of Peter to the end of time.

Approaching the problem from a different perspective, the author studies the chief assailant of Christ's Church. He interprets "the gates of hell" to signify primarily Satan and his minions. He analyzes the operational procedure of the devil and notes that essentially Satan "is a liar, and the father of lies". Thus it is, the author maintains, that Satan will ever assault the Church through deception and error, but will never prevail because the Church of Christ rests firmly upon the rock of divinely inspired truth, upon Peter and the successors of Peter, the infallible Pontiffs of Rome.—J. O'Neil.

27. B. Wambacq, *DE LIBELLO REPUDI*, *VD 33 (1955)*, 331-35.—In Mt 19:1-8 Christ was tempted by His enemies on the question of divorce. He stated that divorce was contrary to the mind of God. They urged that Moses had commanded a notice of dismissal be given to an unsatisfactory wife. Our Lord replied that Moses had merely permitted such because of the hardness of their hearts. Actually in the OT there is no precept to give such a notice of dismissal. On the contrary the whole tenor of the OT treatment of marriage is praise of monogamy and rejection of polygamy whether simultaneous or successive. Many of the great figures of the OT, Noah, Isaac, Moses, Aaron, Isaiah, were men of one wife. The Sapiential books give special praise to monogamy. Indeed defection from God is termed polygamy while union with Yahweh is called monogamy. At the time of Christ, though polygamy was not yet extinct, monogamy was favored by the Jews and defended by the rabbis.

However, historically, simultaneous polygamy flourished in the time of the OT. This in spite of the intent of the law (Dt 24:1-4) to curb the practice. According to this law a man was forbidden to remarry a woman he had once dismissed because of adultery. In reality the legislator was striving here to strengthen the indissolubility of the marriage bond. Strictly speaking there was no legislation concerning the conditions by which divorce would be licit. Instead we read of restrictions and limitations imposed by the rabbis upon the use of the notice of dismissal. It had to be written, designating a definite woman, sworn before witnesses, delivered into the woman's hands, before it could take effect. In conclusion; though the law never favored divorce, in the course of time the practice increased, and even in the time of the Gospels it was not uncommon.—J. O'Neil.

28. N. A. Dahl, *DIE PASSIONSGESCHICHTE BEI MATTHAUS*, *NTS* 2 (1955)*, 17-32.—The story of the Passion in Matthew is an apt point of departure for a discussion of the Synoptic problem, since the nearly unanimous coincidence of detail between Mt and Mk makes it clear that they are merely variants of the same account. The supposition of an *Ur-Markus* as a common source, while just possibly feasible in earlier portions of the narrative, is a needless complication here. We are in the fortunate position, then, of having before us most probably the only *written* source (Mk) used by one of the Evangelists in composing his Gospel. To explain the differences, we must reckon on an interplay of written and oral tradition, and understand the literary revision

of Mk by Mt within the historical framework of the primitive Christian community.

Literary-historical considerations: The traditions peculiar to Mt indicate familiarity with an oral tradition independent of Mk. The account of the end of Judas is a case in point: several of its elements do violence to the chronological framework of Mk in which they are set, but the story testifies to the horror with which the primitive community viewed the traitor. Stylistically, perhaps the best indication of *how* Mt depends on Mk is the frequent transposition of Mk's narrative sentences into direct discourse in Mt. This is readily explained on the hypothesis that Mk's gospel was familiar to the community as a part of its liturgy and discussion. Harmonies between Mt and Lk are few, mostly verbal, and are common to Mk. So it is hardly possible that Lk knew Mt's Gospel. Common omissions of Marcan details imply that certain peculiarities of Mk's written account were unable to override the predominant persuasion of the tradition. The details of coincidence between Mt and Jn are more significant, but strict literary dependence is not indicated. Tentatively: echoes in the oral tradition from the written Mt resound in Jn. Mt's Greek is generally better than Mk's, but his Semitisms are harsher and their peculiar character suggests that Mt took form in a bilingual milieu, liturgically Greek, but working over the Greek Mk in a Hebrew-Aramaic educational tradition. This helps explain, also, the properly Matthaean allusions to the OT. Mt is historically valuable as a backward glance at Mk; those details in which he seems closer to history are best explained as stemming from a tradition independent of Mk.

Theological considerations: Without pressing it too hard, Mt's conception of the significance of the Passion for the Church in its opposition to the Synagogue controls the general composition, and gives the key to many of the discrepancies of detail between Mt and Mk. More emphasis is put in Mt on the fulfillment of Jesus's own words, and the utter freedom of His decision to suffer. The events of the Passion are illuminated by the living faith of the Church: the resurrection is alluded to in anticipation; even the Jews are made to refer to Jesus as the "Christ, the Son of God". The Barabbas episode is capital in representing the enduring contradiction between Jesus's true Messiahship and the Jews' rejection of Him. The guilt of innocent blood is on them, and perdures as the cause of Jerusalem's destruction and of God's taking away His kingdom from the nation. And that blood is of the NT for the forgiveness of sins. Hence the Last Supper is put in terms of the Christian Easter feast. The account of the Passion and Resurrection is made to explain the existential aspects of the young Church as the people of God of the New Covenant, with special emphasis on its universality. Only after Jesus has finished His teaching to the Jews can the Passion begin. Mt wants to make it clear that the same word was given to the Jews that now after Easter belongs to the world; hence the strange blend of particularism and universalism.—J. C. Cullen.

29r. C. Somerville, on C. C. Martindale, *THE GOSPEL ACCORDING TO ST. MARK* with an Introduction and Commentary, *The Month* 15 (1956), 57.—This first volume of Longman's Stonyhurst Scripture Manuals, intended especially for public examinations (with questions and plans), has seventeen pages of introduction and a commentary throughout which aims at bringing out the full meaning of the text and throwing light on the conditions in which our Lord lived and spoke. The notes are graphic; they reveal new meanings and bring freshness to a familiar subject; they also review parallels and contrasts with other Gospels and illustrate the principles of Catholic criticism.

The style is not always easy, but the book is excellent for its purpose and it puts M's scholarship at the service of the schools.—J. A. Benson.

30. C. F. D. Moule* and A. M. G. Stephenson*, R. G. HEARD ON Q AND MARK. *NTS** 2 (1955), 114-118.—According to the theory expounded in the posthumous notes of H the famous passage about Mk in Eusebius' *Historia Ecclesiae* (3,39) should be understood thus: "Mk, being Peter's interpreter, wrote accurately what he remembered without however writing in order what was said or done by Christ". Thus H believed that what Mk wrote was not our Second Gospel for that is "an eminently orderly record". Therefore Papias must be attributing to Mk something very different from what tradition (since Justin Martyr) calls The Gospel of Mk.

H took Mk's real writing to be preaching notes that must come from an apostolic source, and may well come from Peter himself, namely Q. Q is defined as "the continuous agreement of words and/or content in Lk and Mt that cannot be attributed to dependence upon the Second Gospel". Three reasons are alleged for this Marcan Q: (1) Q does in fact agree with the statement of Eusebius that Mk wrote "without writing in order", for there is very little order in Q as Streeter and Harnack admit; (2) Q is mostly sayings, rather than narrative, which are didactic and might well be Petrine; (3) All the references to Peter in those passages of Mt and Lk which are independent of Mk occur in close connection with Q passages. Thus H theorizes that although Q did not contain references to Peter, Mt and Lk knew of its Petrine origin and put in references to Peter themselves.

Independently of H's theory of the Marcan authorship of Q, two other theses are developed: (1) Lk's order of using material from Q is confirmed by the order of Mt whose few divergences are easily explained; (2) The original Q was rough in form; it was a series of discourses with one or two narratives strung together, unconnected and sometimes disjointed within themselves.—B. Scully.

31. H. W. Huston, MARK 6 AND 11 IN P45 AND IN THE CAESAREAN TEXT, *JBL** 74 (1955), 262-71.—In Mk 6 and 11 it is possible to make a direct investigation of the relationship of P45 (the third-century papyrus manuscript of the Gospels and Acts belonging to A. Chester Beatty) to each of the four major texts—the Caesarean, the Alexandrian or Neutral, the Western, and the Byzantine. P45's strange pattern of agreements and disagreements with representatives of the fourth and fifth century texts, carefully tabulated for Mk 6 and 11, show that the evidence is by no means as conclusively in favor of a Caesarean kinship for P45 as Kenyon had supposed. This study, more accurate and complete than Hedley's which came to a similar conclusion, shows that this important MS will not properly be assessed until Kenyon's assumption (that P45 would fit into one of the main families of text) and study techniques based on it are abandoned. We ought to assume rather that third-century MSS are what their date proclaims them to be—witnesses to the state of the NT text before the fourth and fifth century texts arose.—W. M. Abbott.

32. G. H. Boobyer, APECHEI IN MARK XIV. 41, *NTS** 2 (1955), 44-48.—The exegetical problems of Mark xiv. 41 depend on the meaning of *apechei*. Some have suggested ingenious and attractive emendations, but granting the text is accurate, how is it to be translated? *It is enough* is still accepted, but such a meaning is only weakly attested. The meaning *to be distant* seems impossible in the context. *To receive* is by far the most common meaning for *apechein*; it is used in this sense six times in the N.T., and once—in Philem. 15—of a

person. J. de Zwaan accepts this last meaning and applies it to Judas' deal with the High Priests, thus: "He (Judas) did receive (the promised money)". While the introduction of the money exchange seems somewhat forced, the application to Judas appears possible from the context: it is a decisive moment; the reproaches of sleeping and resting addressed to Peter, James, and John are followed immediately by the activity of Judas; the asyndeton would be consonant with the mood of the passage. In the wider context of the Second Gospel, we can see a constant concern with Judas as traitor and his function in the events of the Passion.

Conclusion: *apechei* refers to Judas but is connected with what immediately follows it; it means that Judas is about to receive the Lord to hand him over—note again the parallel in Philem. 15; it sharply contrasts the sloth of Peter, James and John with the activity of Judas. The passage, then, could be translated: "You are still asleep? Still resting? He is taking possession of me! Behold the Son of Man is being delivered into the hands of sinners! Arise! Let us go! Behold the one who hands me over is here."—F. X. Shea.

33r. P. Simpson, on A. Green-Armytage, A PORTRAIT OF ST. LUKE (Burns and Oates, London, 1955), *Studies* 44 (1955), 501-2.—The author has already written an excellent introduction to Jn, and now does the same for Lk. It is not a commentary, but a discussion of preliminary questions required for a critical reading of his Gospel and Acts. The author admirably distinguishes between more or less certain conclusions and probable ones. The treatment of Acts is highly commended; the introduction to the complexities of the Synoptic Problem more reservedly so.—L. J. O'Toole.

34r. J. Volckaert, on A. H. N. Green-Armytage, PORTRAIT . . . *CIMthly*, 19 (1955), 352-353.—G is to be complimented on his attempt to show "what kind of a person St. Luke actually was." Assuming that Luke is the author of the third Gospel and of the Acts, that he was an eye-witness to those events in which he uses the first person, and that he made use of Mk's Gospel as a source but did not use Paul's Epistles, the book attempts to "discover his character by reading between the lines of his writings." Luke emerges as friendly, loyal, self-effacing, "essentially a reporter", not keenly interested in theology. But in this living and human portrait of the sacred writer, the author is pressing too hard in his insistence on Luke's Greek education, in his assumption that Luke was not a profound thinker, and in his opinion of St. Luke's attitude toward Semitic poetry.—W. G. Devine.

35r. H. J. R. on A. H. N. Green-Armytage, PORTRAIT . . . *CIR* 41 (1956), 54-5.—Written in the laudable desire to enlighten the meaning of God's Word by a study of its human author, this book is the second in the writer's projected series of four on the Evangelists. (*John Who Saw* was the first). From the internal evidence of his Gospel and the Acts there emerges a readable and learned study of St. Luke as modest and retiring, though educated, a more skilful writer than St. Paul or St. John, a man of great feeling for his fellow man who saw Christianity as a religion of joy and gaiety, charity and compassion. The author may oversimplify the process of composition of the NT.—R. E. Maloney.

36. M. de Tuya, EN EL RELATO DE LA ANUNCIACIÓN (LUC., I. 26-38) ESTÁ EXPRESADA LA DIVINIDAD DEL MESÍAS? *CiTom* 82 (1955), 383-420.—As an introduction the author briefly quotes documents of the Popes, Fathers of the Church, and Theologians tending to prove it fitting for the Bl. Virgin Mary

to learn from the angel the divine nature of the Son whom she was about to conceive. Lk's first two chapters are highly Semitic in character, e.g., the so called diptych development in the sequence of events: the Annunciation of the Baptist's birth parallels that of the Messiah; the birth of the forerunner, the birth of Christ. The aim of this parallel exposition is to emphasize the greatness of Jesus over and above that of St. John. In the two discourses of the angel there is the literary device of allusion, i.e., description of present situations using literary passages of the OT. Therefore to get the full picture of the person (or situation) described here and now, we have to reconstruct the entire background of the person (or event) of the OT to which allusion is made. Briefly, the angel's discourses are a mosaic of quotations and allusions to passages of the OT. The most pertinent words for the author's purpose are the *Virtus Altissimi obumbrabit*; an allusion is made to the presence of God, his Theophany to the Jewish people (Ex. 19,9; 16,10; 20,21; 33,9; 34,5) where the cloud indicates and manifests the presence of God (in the NT cf. the cloud of the Transfiguration, and the Ascension). The author's conclusion is that the divinity of Christ belongs at least to the *sensus plenior* of this passage.—R. Carias.

37. B. Hospodar, META SPOUDES IN LK 1, 39, *CBQ* 18 (1956), 14-18.—This phrase is an age old idiom of the Greek language with a definite import, fraught with psychological and spiritual meaning. The overliteral translation of the idiom by *cum festinatione, in haste*, misses the true meaning. From Xenophon, Plato, Philo, Plutarch, Flavius Josephus, and both OT and NT, with special emphasis on Mk's Greek, the author presents proofs that the idiom has a much deeper significance, and is never used by Lk in a purely kinetic, physical sense to denote rapid movement. The correct meaning is best expressed by *seriously, in a serious mood of mind*, which brings out the purely psychological, noetic sense to denote the inner condition of the soul, the dynamic process of the mind. Mary was going to Elizabeth not *with haste* but deep in thought, contemplating all these things in her heart.—J. McGrath.

38. N. Turner*, THE RELATIONS OF LUKE I AND II TO HEBRAIC SOURCES AND TO THE REST OF LUKE-ACTS, *NTS** 2 (1956), 100-109.—The Semitic source hypothesis for Lk 1 and 2 (i.e., a document written in Hebrew formed the basis for this part of the Third Gospel) is discussed. These two chapters are investigated in the light of the Hebrew sources and of the style of the rest of the Gospel and the Acts. The evidence suggests that it is still possible to see in the first two chapters of Lk the creative hand of an evangelist who may or may not have based his work on Hebrew sources; and that it is possible to identify many of those Semitic features which characterize his style elsewhere when he probably is not translating Semitic sources. The question of a Hebrew original for Lk 1 and 2 does not seem to be proved very decisively by the traces of Hebraistic influence, independent of the LXX, which can be identified.—R. E. Varnerin.

39. I. Fransen, CAHIER DE BIBLE: LA MONTÉE VERS JÉRUSALEM (Lk 9:51—18:14) *BiViChrét* 11 (1955), 68-87.—In each issue of *BiViChrét* a passage from the Scriptures is presented for personal study. Passages are selected to form a unified whole. An introduction is read. Then, the passage itself is read through entirely, then again by the reader verse by verse. Spontaneous reactions are noted briefly in a notebook: vocabulary, style, religious and doctrinal ideas, etc. The left page is kept blank for subsequent corrections and further observations following other readings. Only after so preparing will the

reader turn to the second part which consists of notes. Needed corrections and additions will be jotted down on the left-hand side of the notebook. A study club will profit much from this method. This issue studies the ascent toward Jerusalem. The introduction contains brief notes on St. Luke, his purpose, sources, structure of the Gospel, and the date of writing (61-63). The second section presents observations, cross-references to related texts and themes, etc. This issue also contains a translation of St. Irenaeus' commentary on Lk 10:22 (*Against the Heretics*, Bk. IV, c. 6).—R. J. Cote.

40r. X. Ducros, on L. Girard, *L'EVANGILE DES VOYAGES DE JÉSUS* (Paris, Gabalda, 1951), *BLitE* 56 (1955), 169.—In these sections (IX-XVIII of Lk) G feels that he has grounds for distinguishing three trips of Jesus to Jerusalem. Thus he would wish to make this section a partial Gospel (The Trips of Jesus). He seems to suppose too rigorous a chronology and composition on the part of the Evangelist and for that reason his interpretation does not seem sound. It is an interesting work for exegesis (and profitable for the reader), but the interpretation should be considered with extreme reserve.—A. Jolson.

41. A. R. C. Leaney, *THE RESURRECTION NARRATIVES IN LUKE* (XXIV. 12-53), *NTS** 2 (1955), 110-14.—A brief comparative analysis of the Resurrection accounts in Lk and Jn is adduced in support of the hypothesis that the authors of the Third and Fourth Gospels had independent access to the same tradition.—J. V. Owens.

42r. M. Zerwick, on J. Dupont, *LES BEATITUDES, LE PROBLEME LITTERAIRE, LE MESSAGE DOCTRINAL*. (Editions de l'abbaye de St. Andre, Bruges; E. Nauwelaerts Louvain 1954), *VD* 33 (1955), 298-300.—The book offers much more than the title indicates, especially the bibliography of monographs which treat either of the sermon on the mount or of the beatitudes alone. D treats of the triple sense of the Sermon on the Mount: the primitive sense of the original beatitudes announcing the messianic Kingdom for the poor, Lk's emphasis on the reversal of fortunes for the wretched in the life to come, finally Matthew seeing them as rewards for adopting the Christian ethic. D holds that these diverse views are faithful to Christ's teaching. Z cautions against D's attribution of the maledictions in the Sermon on the Mount to Lk as a literary creation of his own, and doubts that such a liberty could be ascribed to Lk.—J. O'Neil.

43r. J. B. Pasciak, on A. Wikenhauser, *SYNOPTISCHE STUDIEN ZUM 70 GEBURTSTAG DARGEBRACHT* (München, Zink, 1953) *Angelicum* 32 (1955), 397-398.—The present volume contains fifteen articles concerning the Synoptic Problem written by NT scholars, both Catholic and Protestant, of different nationalities and opinions. At the end of the volume there is a fifty-three page catalogue of all the work done in this special field of investigation. It is surprising that almost all of the articles are mainly concerned with some kind or other of literary criticism, but none deals with true exegesis and Biblical Theology.—F. Alcina.

44. L. Vaganay, *AUTOUR DE LA QUESTION SYNOPTIC*, *ETL* 31 (1955), 343-356.—A two-pronged reply to Levie's long critique (NRT 76 (1954), 689-715 & 812-843) of V's book, *Le Probleme Synoptique*. After correcting two misunderstandings of his own position, V attacks L's two-source Synoptic theory. L proposed the Greek translation (Mg) of Aramaic Mt (Ma) as one

source for our canonical Mt and Lk; the second source is Mk, which depends exclusively on Peter's oral catechesis, and also influences Mt and Lk. L attempts to reconstruct Ma in three steps. First, the parallel texts of Mt and Lk, which are independent of Mk, are placed side by side and examined. Since these texts occur in about the same place in each gospel, L concluded that both must depend on the same written document, and they have sufficient unity to reveal a gospel structure. V rejects both conclusions, for he finds some texts here that occur in different locations in each gospel, and does not detect any gospel structure in the parallel citations.

Secondly, L removes from our Mt the passages which are not proper to it; what is left is the long sought after Mg. This step he justified by the old tradition which identified Mt with Mg; V objects that one may not read literary sources, a modern technical concept, into a primitive tradition from the first few centuries. He would permit the use of these passages proper to Mt in reconstructing Mg only if there were some literary criterion which would guarantee they belonged to Mg and if one could explain why the passages were omitted from Mk and Lk. L's third step is to add to what we have already isolated of Mg; three miracles (the storm on the lake, the expulsion of devils at Gerasa, and Jairus' daughter) related at once by Mt and Lk. Mk can not be the source of these miracles, since his treatment of them is quite different. Hence the only source left is Mg. But V finds in Mt and Lk's treatment of these miracles a secondary dependence on Mk, so he rejects this part of L's hypothesis.

V also criticizes L's second source, Mk, and its dependence on Peter's oral catechesis. Mark, a Judo-Christian, who was at Antioch at the start of Paul's first missionary journey and later returned to Jerusalem, could not have been ignorant of both Ma and Mg. Why did he not use them? There are elements (e.g. the *Pater*) missing in Mk which must have been in Peter's catechesis. Why did Mk leave them out? V rules out L's explanation, that Peter's memory slipped in his old age. V also finds certain narratives in Mk which are resumés taken from the other two Synoptics, and other primarily primitive passages with some secondary dependence on Mt, both of which contradict a theory that Mk depends exclusively on Peter's catechesis.

The second prong of V's assault is a defense of his own Synoptic hypothesis. L had criticized certain risky displacements of the text of the canonical gospels in his reconstruction of Ma. As true authors and not mere compilers of their gospels, V contends, the evangelists should be permitted to transpose material to make their works more readily understood by their readers. Admitting two major displacements, he defends their necessity and points out that L's theory also involves knotty displacements of texts. V also defends his division of Mg into five sections, each structured with a narrative, brief introduction, and discourse, the last being the most important element of each section. After explaining away a number of alleged deviations from this arrangement and structure, he insists that a careful analysis of the Synoptic gospels forced it upon him rather than any prejudice. In spite of places where the same material is presented in different locations in the different Synoptics, the basic structure is always preserved. Mt and Lk, for example, could not have located the Sermon on the Mount where they did (unlike Mk's location of it) unless they depended on a written Mg which was extant before Mk. V admits his Synoptic theory is more complex than L's, but insists this complexity is demanded by the Synoptic problem itself.—D. Zewe.

GOSPEL OF ST. JOHN

45r. J. Bonsirven, on L. Bouyer, *LE QUATRIEME EVANGILE* (Editions de Maredsous, 1955), *RAscM* 31 (1955), 419-21.—This second edition of the translation and commentary will produce the spiritual fruit of lofty meditation on this contemplation of the Word that is St. John's Gospel. Its exegesis is penetrating and grasps the profound significance of the Gospel. The symbolic meanings of the actions of Christ related by John are revealed by the author. This is a spiritual commentary on the spiritual Gospel.—J. P. Walsh.

46r. X. Ducros, on Mollat and Braun, *L'EVANGILE ET LES EPIETRES DE SAINT JEAN* (Paris, Ed. du Cerf, 1950), *BLitE* 56 (1955), 163.—M is quite daring in his presentation of St. John's Gospel in that he adopts textual corrections which are still far from being universally accepted (cf. I,13). His notes, however, which constitute a large and highly successful part of his work, sufficiently explain the compact and often difficult text of the Gospel. The introduction studies the special literary genre, the theology, the arrangement, the historical value and the authorship. With regard to arrangement, M with good reason gives only a half-hearted credence to hypotheses which attempt to discover a more logical order by more or less plausible transpositions. He prefers to think that the author himself classified the material he was putting in his work in an imperfect order and there is no reason for trying to improve this order.—R. C. Mellett.

47r. Anon., *ST. JOHN'S GOSPEL*, *TLitS Jan. 13, 1955, 25*.—A review-article on C. K. Barrett's *The Gospel according to St. John. An Introduction with Commentary and Notes on the Greek Text** (S. P. C. K., 1955), the first full-dress commentary in English since Abp. Bernard's two-volume work in 1928. B favors the hypothesis that the discourses were originally sermons delivered by Jn. He holds that there is no direct influence from either Philo or the *Corpus Hermeticum*; that Jn presupposes knowledge of Paul but shows no direct knowledge of him; that Jn's theology is his own and was mainly influenced by the apparently indefinite deferment of the End and the danger of Gnosticism. B offers the new hypothesis that Jn wrote apocalyptic works at Ephesus and formed a circle of pupils; one of these incorporated Jn's apocalyptic writings c. A.D. 96, another was responsible for the Epistles, and a third for the Gospel, which was long suspect for its startling originality but gradually the Church saw in it the complete reply to the challenge of Gnosticism. Two criticisms (neither fundamentally important): B contrasts John with Synoptics too much, and he tends throughout to ignore the implications of Jn's Semitic background.—W. M. Abbott.

48. P. Parker, *BETHANY BEYOND JORDAN*, *JBL** 74 (1955), 257-261.—A solution is proposed to the location of the Bethany mentioned in John 1:28. The key is the translation of the preposition *péran*. It has been translated *beyond* i.e., beyond the Jordan, *across* or *east* of the Jordan, making it a different village than the one indicated in Mark 11:1 and John 11 which was west of the Jordan. A second Bethany is untenable; there was but one Bethany, the same in all of the above cited passages. The preposition should be translated *across from*, *opposite*, *over against*, and thus *west* of the Jordan. This translation is justified from similar uses of the preposition with verbs other than those of going, walking, and the like. Further, from the context of John 1, what is said there of Bethany fits the town near Jerusalem. One further problem, the distance of this town from Cana, is easily cleared up from a proper

understanding of the days mentioned in John 1. Finally the identity of the one Bethany emphasizes the significance of the fig tree.—F. Ryan.

49. J. Michl, *BEMERKUNGEN ZU JOH. 2,4*, *Biblica* 36 (1955), 492-500.—The more or less traditional exegesis of the difficult words, "What is that to me and to you? My hour has not yet come" is seen, under close analysis in context, to be enmeshed in a "net of difficulties". The interpretation (stemming from Irenaeus) of the first member indicating some sort of altercation between Christ and His Mother, is rejected, especially in the light of Mary's (apparently immediate) instructions to the waiters. The second member, assumed by many to be Christ's reason for refusal to act, viz., that the time for His manifestation as Messiah has not arrived, becomes unintelligible in the light of His (again, almost immediate) performance of the miracle asked.

A positive interpretation is advanced, relying chiefly on Scriptural parallels (for the first member) and an alternate textual reading of the second member as a second rhetorical question. The first member is understood as a quiet rejoinder of Jesus to His Mother that He is perfectly aware of the situation and doesn't need her prompting. The second member, another question, is taken as almost the precise opposite of the traditional view, so that Christ actually says: "My time is come for manifestation. (I will perform the miracle.)" Hence Mary's immediate instructions to the waiters. The sense of the text, then, would be: "Why need you tell me, Lady? Is not my hour come?"—R. L. Twomey.

50. J. Giblet, *LE TEMOIGNAGE DU PERE* (Jn. 5. 31-47), *BI'Chret* 12 (1955), 49-59.—An interpretation and commentary on the text in which Christ appeals to the testimony of His Father to prove His own divinity. In V. 31 the miracles are works designed to render the witness disposed to receive the teaching of Christ and to serve as the occasion of a proclamation by Jesus of His divinity. Thus the cure of the paralytic and the remission of his sins arouse a controversy and the declaration of Christ's divinity. In V. 32 Christ, accepting the adage that no man is a witness in his own cause, appeals to the testimony of the Father which cannot be denied. In V. 33-35 Christ appeals to the testimony of the Father which was given to John the Baptist and attested to by the Precursor. Did not the Jews themselves marvel at the light that John the Baptist spread in Israel? In V. 36 Christ appeals to an even more striking testimony of the Father, viz., that Jesus has been sent by the Father. This testimony is the works that the Father has given to Christ to accomplish and which manifest the solemn approbation of the Father. These miracles have a Messianic significance and, in addition, manifest not only that the divine aid is with the Christ, but rather that these deeds are divine and reveal both the Father and the Son. In VV. 37-49 Christ appeals to the personal testimony of the Father contained in the OT. Jesus evokes the theophany of Mt. Sinai, an event that has dominated the history of Israel and has been preserved in its traditions and ceremonies. But the Jews, by rejecting Christ, have proven false to the alliance that the Father made with them at Sinai. Despite their preoccupation with the Scriptures they do not know the God of Sinai revealed in these writings. For OT is the preparation for the coming of the Son Whom they are rejecting. In VV. 41-44 Jesus gives the reason for their rejection of Him. It is that they have not sought the glory of God, that is to receive the transforming love of God. Instead, they have sought the glory of men and have received the devil, i.e., the spirit of the world. In VV. 45-47 Christ tells the Jews that their hope in Moses is an illusion. For, in rejecting Christ it is clear that they have not truly believed in the words of Moses. Thus

Moses himself in the name of the Law will convict them.—R. Murphy.

51r. Schelkle, on J. Könn, *SEIN LETZTES WORT* (Benziger, Einsiedeln, 1955), *ThQ* 135 (1955), 345-346.—This learned Canon of Cologne penetrates the inner meaning of Our Lord's Farewell Discourse for the benefit of the souls of his parishioners.—N. Decker.

52. J. Leal, *EGO SUM VIA ET VERITAS ET VITA* (Jn 14:6), *VD* 33 (1955), 336-41.—In this text we have a compendium of Johannine theology. Jn interprets the closing acts and words of our Savior's life in the light of His consciousness of His immanent return to His Father. The Father is the goal of the journey and Christ is the sole way to that goal. In the text Christ has identified Himself as the Way, the Truth, and the Life. Primarily He emphasizes the Way. He makes no attempt in this context to explain the significance of the Truth and of the Life. Indeed both the Truth and the Life here serve to clarify the meaning of the Way. Jesus is the Way because He leads His followers to the Father and makes them sharers in the life and holiness of the Father. Those who through faith and love join themselves to Jesus come to the love of God and the life of God. For Jesus alone has received the truth and the life from the Father.—J. O'Neil.

53. C. H. Dodd, *SOME JOHANNINE "HERRENWORTE" WITH PARALLELS IN THE SYNOPTIC GOSPELS*, *NTS** 2 (1955), 75-86.—D proposes to take, as specimens, four dominical sayings in the Fourth Gospel which have parallels in the Synoptics, and to ask whether, if there is no general presumption of literary indebtedness, the phenomena are such as to suggest indebtedness, or whether they rather point to independent use of a common oral tradition. The four sayings taken (using the Confraternity text to translate D's Greek quotations) are: (1) Jn 13:16, "... no servant is greater than his master, nor is one who is sent greater than he who sent him." (2) Jn 12:25, "He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting." (3) Jn 13:20, "... he who receives anyone I send, receives me; and he who receives me, receives him who sent me." (4) Jn 20:23, "... whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." All the texts are submitted to analysis in the light of Synoptic parallels. With regard to Jn 12:25, recourse to Semitic forms strongly suggests the radical identity of meanings in the midst of a Greek vocabulary varied by John and the Synoptic writers. Jn 20:23 is taken as closely parallel to Mt 18:18, "... whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven."

D concludes that analysis yields little, if any, convincing evidence of a strictly literary dependence of John on the Synoptics, or even of the Synoptics on one another. Rather, the variations of vocabulary and sentence-structure (with possible exceptions of minor importance) are best explained by reference to a primitive oral tradition, which, while still in its oral stage, acquired the various forms later recorded by the Evangelists. Thus "... John is to be regarded as transmitting independently a special form of the common oral tradition, and not as dependent upon the Synoptic Gospels."—R. L. Twomey.

54. R. Lechner, on W. Grossouw, *REVELATION AND REDEMPTION* (Westminster: The Newman Press, 1955, translated by M. Schoenberg), *Worship* 30 (1956), 136-139.—St. John wrote his Gospel at the auspicious time when his life in Christ had matured through years of study, love, and teaching. With this reflection L introduces his review of G's 133 page book on the writings

of the beloved disciple. This work of the professor at the University of Nijmegen is described as "a sketch of the theology of St. John". In the first section the author undertakes to clarify the meaning of such notions as life, light, and love as they affect the substance and unity of John's teaching. Then the central point occupied by Jesus in the total view of the Apostle is indicated. Finally, the last section, which receives the reviewer's special praise, brings out John's thoughts on the profound nature of Christian life with its relation to God and neighbor. But L feels that more should have been said on the sacramental character of the Christian Life, since this plays such a large part in the Apostle's writings. In summary, *Revelation and Redemption* is "more than a technical introduction" to John and takes us with the beloved disciple "into the world of the living God and helps us to understand the vital attitudes a Christian must have in this world".—W. M. Shea.

55. F.-M. Braun, HERMETISME ET JOHANNISME, *RTh* 63 (1955), 259-299.—(Article continued from previous issue.) Many parallel expressions in Asclepius and Jn indicate that the author of this Hermetic work knows Jn and tries alternately to match or refute him. The similar parallelism between Poirandres and Jn proves an acquaintance with Jn and the Bible, but is less conclusive evidence of dependence on Jn because of the absence of anti-Christian polemic. Most striking similarities are from the treatments of the role of the *Logos* in creation. Less striking is the use of Jn's couplet, *life and light*. Hermeticism and Christianity most closely interrelate in the *Discourse on Regeneration*, the 13th treatise of the *Corpus Hermetica* through correspondence of dialogue and characteristic expressions. B also finds some evidence of Yogi influence in the *Discourse*. B rejects common spiritual milieu as the explanation for similarities because Jn's characteristic spirit crystallized before his exposure to Asia, although admitting that Essene filtered Hellenism may have touched him in Palestine. B also sheds much light on the language and religious inspiration of Jn's time. (Readers who missed the prior issue of NTA might like to know that B's first article set the problem and gave valuable insights on the works and authors here considered in more detail.)—J. P. Walsh.

LIFE OF CHRIST

56r. J. Burke, on J. W. C. Wand, *THE LIFE OF JESUS CHRIST* (Methuen, England, 1955), and on C. Chavasse, *THE DIALOGUES OF JESUS*, (Faber & Faber, England, 1955), *Blackfriars* 36 (1955), 188-189.—Two different lives of Christ are here presented, each from a different aspect. W seeks with a reverential spirit to make the eternal truths of the Gospels available to the modern-minded reader. His work is a thoroughly sound synthesis of faith and reason, giving a lucid and concise outline of our Lord's life, abundant with aids for interpretation. Mr. Chavasse focuses attention on the Gospel of St. John, rearranges the text, and presents it in the form of a series of dialogues, using a Greek mimesis with verse forms of traditional Hebrew poetry—a fusion of the two traditions which might be expected to have influenced the Apostle. Chavasse strives to point out how much of John's gospel is a dialogue, and how subordinate a part the purely narrative sections play. Both books are well done and rewarding.—H. Murphy.

57r. J. Volckaert, S.J. on G. Ricciotti, *LIFE OF CHRIST* (Popular edition, translated by A. I. Zizzamia. Abridged and edited by A. Croft. Cork, The Mercier Press, 1955), *ClMthly* 19 (1955), 424.—The abridged edition brings this classic work within reach of a larger reading public and deserves to be-

come widely popular. The book has been reduced from 26 to 20 chapters. The Critical Introduction has been especially shortened; nearly all footnotes have been omitted; sentences and paragraphs are curtailed. Nevertheless the text remains as readable as the original translation. Some of the Scripture quotations have been revised according to the Confraternity ed. of the NT.—J. P. Duffy.

58r. G. A. Tomlinson, on J. Guitton, *THE PROBLEM OF JESUS* (Burns & Oates, London, 1955), *DubR* 119 (1955), 463-467.—For anyone honestly doubting the logic of critical or mythical theories on the rise of Christianity, *The Problem of Jesus* is an important book, but the logical arguments of the author are not enough to bring one to faith, although their presentation would lead one to believe that one would arrive at faith by a mere reading of them. The greatest obstacles to faith are sentimental and prejudicial ones; some insight is needed into the emotional background of unbelief. G's treatment of the Resurrection is new; i.e. from the fact of the divinity follows that of the Resurrection and not vice versa. This is the least satisfactory part of the book. G dismisses the problem of the appearance narratives as secondary and of little importance, whereas a close reading of the various narratives suggests that there were definite and diverse reasons for each appearance. The book is a valuable addition to apologetic literature, but it is a pity that the author twice refers in the course of it to Mk as the first of the Synoptics to be written and as one of the sources of Mt; "after the work of the modern Catholic scholars such as Abbot Butler the naïveté which confuses logical with historical priority ought not to pass without comment."—W. J. Raftery.

59r. B. Weatherhead, on V. Taylor, *THE LIFE AND MINISTRY OF JESUS* (Macmillan, 1955); R. H. Fuller, *THE MISSION AND ACHIEVEMENT OF JESUS* (Studies in Biblical Theology, No. 12); T. Preiss, *LIFE IN CHRIST* (Studies in Biblical Theology, No. 13), *Blackfriars* 36 (1955), 197-199.—These are three recent attempts at delving into the historic background, customs, temper of the times, and full setting of Our Lord's Life. Yet there is no attempt to adhere to the extreme development of Form-Criticism. T takes as the basis for his life of Christ the Marcan outline, which he finds to be the basic work of all the Gospels. Having accepted this Marcan outline he finds no difficulty in the *Logia* of both Luke and Matthew. Though he expands the closing periods of Our Lord's life (i.e. the Synoptic account), yet he refuses to accept the whole Johannine outline. Aspects of his Marcan extension are excellent, though often his interpretations of details is fraught with controversy.

F, too, vindicates the order of Mk, and he goes beyond Bultmann in his interpretation of Christ. While adhering to many of the findings of Form-Criticism, he insists that many events have real biographical significance. F agrees with much of Bultmann's treatment of futuristic eschatology of Our Lord's life and works, and yet believes that the power of the *Regnum Dei* was already operative in advance; he defends, too, the prophecies of the Passion. In this work F displays a vast amount of technical scholarship.

P's book is a series of essays on aspects of Our Lord's life. There are five essays dealing with various problems, some of which are: the question of the Last Supper,—was it a Passover meal?; the conception of Justification in John and Matthew, both linked by a background of juridical imagery; the question of Christ and the notion of Mystical Body; Paul, his *Epistle to Philemon* and the question of slavery. This work of P is not up to the caliber of the other two.—H. Murphy.

60r. G. Philips, on B. M. Xiberta, *EL YO DE JESUCRISTO. Un conflicto entre dos Cristologías* (Barcelona, Herder, 1954), *ETL* 31 (1955), 446.—Two views of Christology are considered. The first regards the Word as taking human flesh and making it "subsist by His own personal act." The second considers two subjects, one human and one divine, in a single person. Extreme views on either side could lead either to Monophysitism or Nestorianism. Excellent documentation is given to explain both opinions together with the author's comments. He is not in favor of the doubling of the Ego in Christ nor the static Incarnation.—J. Bennett.

61r. B. Lonergan, on B. Xiberta, *EL YO DE JESUCRISTO . . . Gregorianum* 30 (1955), 705-6.—Admitting the value of X's review of various opinions on the subject, one regrets a certain begging of the question once X attempts his own solution on the consciousness of Christ. For the difficulty is not, as X would suggest, how the soul of Christ is conscious of the divinity, but rather how is the Word conscious of the Word through his human nature, i.e. how does a human consciousness without any commingling of the divine consciousness constitute the Word as conscious of the Word. The treatise could have become a profitable discussion of the problem given birth in the Council of Chalcedon which demanded not only a single person but also two natures unconfused, not only a single subject but also a divine consciousness and a human consciousness without one merging into the other. The methodology of the book is questionable in its attempt to bring out the dogmatic issues without any metaphysical or psychological frills. Since the topic concerns the distinction between the unity of subject and the unity of human nature, the close interdependence between dogmatic truth and theological subtlety would seem to demand that neither be neglected in a work of this sort.—T. M. Curran.

62. A. Huerga, on SANTO TOMÁS DE AQUINO, *SUMA TEOLÓGICA*, TOMO XII: *TRATADO DE LA VIDA DE CRISTO*. Versión e introducciones de A. Colunga (Madrid, Biblioteca de Autores Cristianos, 1955) *CiTom* 82 (1955), 512.—Since 1948 the B.A.C. has been publishing a Spanish translation of the *Summa Theologica* with commentaries and introductions written by a group of Dominican Professors. Volume XII comprehends questions 27-59 of Pars IIIa, i.e. the treatise on the life of Christ. Colunga's commentary is neat and sober, extremely precise and clear; it has abundant biblical material. There is no bibliography nor are there "similar methodological minutiae", but the work is a masterpiece of biblical theology.—R. Carias.

63. A. W. Argyle, DID JESUS SPEAK GREEK? *ExpT** 60 (1955), 92-3.—There is abundant evidence in the Gospels that Jesus spoke Aramaic. Did He also speak Greek? There seem to be many arguments affirming this. He was brought up in Galilee where many of the inhabitants would be Greek-speaking Gentiles; He must have carried on a carpenter's business with them. In His teaching He alluded to the LXX version of the Old Testament even where it differed from the Hebrew, e.g. Mt 5:39-40 echoes Is 50:6. He was commonly called upon to speak to people who were unlikely to know Aramaic, e.g. the Syrophenician woman in Mk 7:26 was a Greek. In Jn 7:35 the Jews asked, "Will He go . . . unto the dispersion among the Greeks, and teach the Greeks?" On Pentecost Peter must have addressed the varied multitude in the common language, Greek. It seems that the circle in which Jesus grew up knew Greek as well as Aramaic. It is a mistake, then, to assume that there must be Aramaic behind all His words. The importance of establishing that Jesus and His disciples spoke Greek cannot be overestimated. It means that we have

the utterances of our Lord in the original language and not only a translation of them.—R. E. Varnerin.

64r. M. García-Cordero, on J. Haas, *DIE STELLUNG JESUS ZU SÜNDE UND SÜNDER NACH DEN VIER EVANGELIEN* (Studia Friburgensia, Universitätsverlag, Freiburg, Schweiz, 1953) *CiTom* 82 (1955), 490-1.—Jesus loves sinners and his attitude towards them is utterly different from the one shown by the Pharisees. His mission is essentially directed to healing the wounds of an ailing mankind. To study the attitude of Christ towards sin and sinners is, therefore, to penetrate into the essence of the Christian message. The present work is a Doctoral Thesis presented to the Catholic University of Freiburg. Generally, works on the "Theology of Sin" are based on St. Paul. Haas follows a different approach by studying this matter in the Gospels. The book is divided into three general headings: essence and existence of sin (the Gospels only implicitly speak of original sin); consequences of sin: loss of grace, penalties, etc.; and thirdly, forgiveness of sin: attitude of Jesus, institution of the Sacrament of Penance. This scheme covers the entire theology of sin. The theme is an excellent contribution to biblical theology of the NT. Nevertheless, here and there the author finds allusions to sin in sections of the Gospels which do not allow such interpretation. This excessive zeal is shared by not a few writers of doctoral theses.—R. Carias.

65r. M.-E. Boismard, on J. Haas, *DIE STELLUNG JESU . . . RB* 62 (1955), 627-8.—This doctoral thesis has assembled a vast array of Gospel texts to portray Christ's doctrine on sin. The first of three sections discusses the nature of sin, its different kinds, and its chief causes, as these are presented in the four Gospels. The second section brings out the effects of sin: impurity of soul, loss of grace, slavery to sin and the Devil, punishment. The final section shows how sins are forgiven in Christ and how the power of forgiving sins was transmitted to the Apostles. H has ably highlighted Jesus' reaction against the legalism of His day and His teaching that sin consists essentially in an attitude of soul towards God. However, the author seems too concerned to base modern theological categories on biblical texts and too often is superficial in the mere accumulation of passages which are presented with insufficient commentary or with no commentary at all.—W. F. Macomber.

66. J. Mouson, *DE TRIBUS PRAEDITIONIBUS PASSIONIS APUD SYNOPTICOS*, *ColMech* 25 (1955), 709-14.—A theological exegesis of the prediction pericopes with a discussion of their historical authenticity. An investigation of several texts indicates that the mysterious will of God which directed the "Son of man" to death and resurrection was already implicitly revealed in the prophetic words of the Old Testament, especially in the Servant Songs of Isaias. Christ in all His predictions desired to enlighten his disciples with the fullest significance of the "Resurrection aspect" of the messianic prophecies. An *a priori* rejection of Christ's repeated prediction of His Resurrection as *post eventum* interpolation is unwarranted, even in the estimation of present-day Protestant scholars.—J. Brennan.

66r. R. Ginns, on G. R. Beasley, *JESUS AND THE FUTURE* (Macmillan, England), *Blackfriars* 36 (1955), 248-250.—B's work is nonconformist. He gives us a scholarly and thorough examination of the volumes of destructive criticism against the great eschatological discourse of Our Lord found in Mt, Mk, and Lk. The volumes of criticism go back to the year 1835 when David Strauss' *Life of Christ* was first published. The author gives a critical judg-

ment on this massive heap of criticism, and then offers his own solution, which, though not completely Catholic, is at least along traditional lines.—H. Murphy.

67r. B. LeFrois, on J. Jeremias, *THE EUCHARISTIC WORDS OF JESUS* (New York: Macmillan, 1955), *CBQ* 18 (1956), 110-111.—This new edition of a work that appeared in 1935 has been translated from the second German edition (1949) and is in many respects a new book. Questions have been re-examined, some conclusions confirmed, others restated, and the literature has been brought up to date. The author examines three main problems: Was the Last Supper a Passover meal? Which is the earliest text of the words of institution? What is the meaning of the Eucharistic words of Jesus? L finds J's answer to the first question not too convincing and his answer to the third very surprising and disappointing.—J. McGrath.

68r. Schelkle, on E. Lohse,* *MÄRTYRER, UND GOTTESKNECHT*, (Vandenhoeck & Reprecht, Gottingen, 1955), *ThQ* 153 (1955), 350.—These investigations into the early Christian preaching on the expiatory nature of Christ's death are very important in NT study. Contrary to the claim that Christ's expiatory death is solely an attempt of the Greek church to explain the significance of the cross, L proves that late Judaism was well aware of the expiatory power of death. In the second part of the work, the author develops the theology of Christ's expiatory death in the NT. The reviewer, disagreeing with the author, says that the relation between the sufferings of the martyrs and the death of Our Lord is found in the most ancient traditions.—N. Decker.

69r. R. Cremins, on P. Barbet, M.D., *THE PASSION OF OUR LORD JESUS CHRIST* (Trans. by the Earl of Wicklow; Clonmore and Reynolds), *Studies* 44 (1955), 504-5.—The thesis of this book is to prove the authenticity of the Holy Shroud of Turin from intrinsic evidence supplied by anatomy and physiology. The latest archaeological conclusions on Roman crucifixions are incorporated to give a detailed picture of the Passion which explains several points of the brief Gospel narratives. The book is highly recommended to any who wish to portray the Passion in preaching, writing, or painting. Unhappily the translation scarcely does justice to the original.—L. J. O'Toole.

70r. D. Reid, on P. O'Connell, *NEW LIGHT ON THE PASSION OF OUR DIVINE LORD* (Gill and Son, Dublin, 1955), *Studies* 44 (1955), 505-6.—This book attempts to give a detailed picture of the Passion by comparing and synthesizing the evidence of the Holy Shroud with the visions of St. Bridget of Sweden, Ven. Maria D'Agreda, Anne Catherine Emmerich, and Teresa Neumann. The reviewer rather harshly criticizes the author for brushing aside several discrepancies of the four witnesses and for a lack of critical sense. However, the book accomplishes its object of showing that Our Lord's passion was more severe than is generally represented.—L. J. O'Toole.

71r. A. Vaccari, on W. Bulst, *DAS GRABTUCH VON TURIN. Forschungsberichte und Untersuchungen* (Frankfurt a. M. J. Knecht, 1955), *VD* 33 (1955), 372-4.—This elegant volume contains thirty-four photographic figures, and thirty-two pages of bibliography on the subject. The author examines the arguments for and against the authenticity of the shroud, from the workmanship exhibited by the linen, from the history of the arts, especially painting, from the testimony of medical men, and finally from the study of biblical exegesis and archaeology with regard to the burial of Christ. The author treats of the attempts made to reconcile the differing versions of Christ's burial found in

the Synoptics and in John, but V prefers the opinion (opposed to the hypothesis favored by B) that the head of Christ was wrapped in the handkerchief according to the custom of the Jews. John refers to this in the burials of both Christ and Lazarus.—J. O'Neil.

72. J. S. Kennard, Jr., THE BURIAL OF JESUS, *JBL** 74 (1955), 227-238.—Because of the time for the slaughter of the Passover-offering it seems reasonable that the body of Jesus cannot have been allowed to hang on the cross much beyond 1:00 P.M. Indeed a quick death seems to have been planned; the breaking of the legs must have applied to Christ also, despite John's statement to the contrary. By 2:00 P.M., then, perhaps earlier, the corpse had been cast into a nearby tomb, which apparently was the place in which the women saw the body laid. In the evening Joseph of Arimathea obtained from Pilate consent to take the body away to another tomb. Thus the empty tomb is explained by a double burial, one at about 2:00 P.M. and another in the evening about which apparently the women knew nothing.—F. Ryan.

73. A. M. Cocagnac, THE HOLY THEOPHANIES OF OUR LORD JESUS CHRIST, *VieSp* 94 (1956), 5-16.—C gives a simple view of the Byzantine rite towards understanding of the celebrations of the theophanies of Our Lord: the passage of the Jordan, Thabor, the Baptism, the Transfiguration, Easter. God manifests himself to man; the divine splendor is perceived throughout the mysteries of the life of Christ.—M. Bertran.

74r. L. Ciappi, on J. Lebon, LE MERAVIGLIE DI MARIA (Trad. dal francese del Dott. B. Emmi, Roma: Studium Mariae Immaculatae, Via S. Agata dei Goti, 1954) *Sapienza* 8 (1955), 470-476.—It is easy to speak with enthusiasm and eloquence of the greatness of Mary. To do it with competence is another matter. The present book belongs to this second type. L is at present professor of Patrology and medieval History of Theology at the Catholic University of Louvain. He has listened carefully to the voices of the Church, the Fathers, and the Theologians speaking about Our Blessed Mother. Brevity and plain exposition are the two most striking characteristics of this work written not only for scholars but for all the faithful. L has succeeded in uniting competency with filial devotion to Our Lady and has won the favorable attention of all Mariologists. *Le Meraviglie di Maria* allows us not only to understand the person of the *Prediletta di Dio* but also to contemplate the face which most closely resembles Christ.—F. Alcina.

75r. J. G., on L'IMMACULÉE CONCEPTION DE LA BIENHEUREUSE VIERGE MARIE (Journées d'études Cap-de-la-Madeleine, 12-13 août 1954. Société Canadienne d'études mariales; Ottawa, Edit. de l'Université, 1955), *NRT* 87 (1955), 1147.—In this volume A.-M. Malo examines the Scriptural testimony in favor of the Immaculate-Conception. With the requisite nuances, but without entering too deeply into certain discussions on the literal meaning of the texts, this author shows the implicit character of the biblical argument. [Other contributions in the volume are of an historical and theological nature.]—R. J. Cote.

76. A. Roets, MARIA'S VOORNEMEN TOT MAGDELIJKHEID, *ColBG* 1 (1955), 448-477.—In a previous article the author treated Mary's physical virginity; now he takes up her *virginitas mentis*. To get at its meaning one should answer the questions: When did Mary decide to remain a virgin? How to account for this decision, so unusual for her time? Since St. Augustine Lk 1:34 has been

commonly offered as evidence that Mary decided on virginity before the Annunciation, possibly even vowed it. The author essays to prove the contrary. Various explanations and proofs of the traditional answer are given and their weaknesses shown. The proof from tradition itself is not conclusive; hence an examination of Mary's words in their historical context affords the only method of deciding when, whether, and why she resolved upon perpetual virginity. Certainly such a resolve would have been completely contrary to any ideals Mary might see in the Jewish culture of which she was a part. The ascetic Essenes are often mentioned in connection with celibacy, but it is by no means certain that they engaged in the practice at this particular time. Moreover, they were men, men who lived apart in separate communities, and their motives for the virginity which they certainly practiced at a later period were not the ones which we usually attribute to Mary. So strongly and so constantly throughout sacred history is the ideal of motherhood held up before Jewish women, the state of childlessness lamented, that one can offer no historical motivation for Mary's unusual determination other than special revelation, which ought not be needlessly assumed. Moreover, if she intended to remain a virgin, some reason must be found why she planned to get married. Many elaborate conjectures have been made; how much simpler to assume that she intended her marriage to Joseph to be like any other marriage.

Mary's words themselves offer no sounder reason for the "vow theory" than the historical arguments. If the words "for I know not man" do indicate an intention to remain forever a virgin, then this intention may well have taken the form of a vow, but such an interpretation of the verse is not at all necessary; rather may it better be interpreted as a reference to Mary's state as one betrothed but not yet married. Espousals did not give full marriage rights and yet the words of the angel seemed to refer to a motherhood which was to take place immediately. This Mary could not understand, for some time must elapse before her actual marriage to Joseph. Her question then is equivalent to, "How can this be, when I have no husband yet?" The angel explains by announcing her virginal conception; Mary's "Behold the handmaid of the Lord" contains her first recognition of virginity as God's will for her and her complete acceptance. For this exegesis of Lk 1:34 the author leans heavily on Gaechter, more heavily on Haugg. No originality is claimed for the exegesis or for the conclusions which are quoted from Auer.—W. Feeney.

77. H. Staffner, *THE CONCEPT OF DIVINE MATERNITY*, *CLMthly* 19 (1955), 241-52.—The growing interest in the role of Mary as Co-Redemptrix points up the inadequacy of the current notion of divine maternity, i.e. the physiological dependence of Christ's human nature as the main foundation of Mary's dignity. The tendency has been to concentrate too much on the similarity to ordinary human motherhood without taking into sufficient account the distinctive features of divine maternity, i.e.: (1) the relationship is with an eternal person; (2) the initiative in establishing the mother-Son relationship rests exclusively with the Child; (3) Christ's physical dependence on His mother is based on a previous spiritual union between the pre-existing person of the Son and the person of the Mother. It is primarily in this spiritual union that the true dignity and splendor of the divine maternity lies. This grace, in the sense of an objective consecration, was bestowed on Mary at that moment at which the Son of God willed that His spiritual union with her should become effective, i.e. at the very moment of her conception. The divine maternity denoted in these distinctive features may aptly be called a spousal maternity. The notion of spouse and the notion of mother actually so fuse that one modifies, enriches, and completes the other. This more adequate concept brings

about the unification of Mariology; it is not only the source and fountain of all Mary's attributes (her share in the redemption, her virginity, her sanctity, her Immaculate Conception, and her Assumption, can be derived with a certain logical necessity) but also the key that opens to us their true meaning and significance. The *Maria-Ecclesia* speculation, which endeavors to revive the doctrine that Mary's divine maternity constitutes the basic pattern of Christian life, can propose this maternity as an ideal to be imitated only if taken in this adequate concept: a maternity based on the initiative of the Divine Son and on a spiritual union between Him and the person of the Mother.—J. P. Duffy.

78r. J. G. on D. Buzy, *MARIE DE NAZARETH* (Paris, Edit. de l'Ecole, 1955), *NRT* 87 (1955), 1145.—This life of Mary is based upon the data of the Gospels, and marked by sobriety and profundity. Other exegetes would differ with the author's view that Mary, from the Annunciation, knew of her divine maternity by realizing clearly that Jesus was the Son of God in the transcendent meaning of the word. Other exegetes are less categorical, since the words of Gabriel do not indicate so sharply the divine filiation. Could not Mary have discovered this truth progressively?—R. J. Cote.

79. C. C. Martindale, *THE MAGNIFICAT, Worship* 20 (1956), 140-2.—Some thoughts on Our Lady's Magnificat lead us to look more deeply into the joyous, humble soul of the Mother of God and thence back to our own.—W. M. Shea.

80r. J. C. on Cl. Kopp, *DAS MARIENGRAB. JERUSALEM?-EPHESUS?* (Paderborn, Schonigh, 1955), *NRT* 87 (1955), 1145-46.—More probably, Mary died in Jerusalem, though details and place are unknown. The traditions at the Basilica of the Dormition in Jerusalem and at the Panaya Kapulu are not primitive ones.—R. J. Cote.

81. A. Kniazeff,* *MARIOLOGIE BIBLIQUE ET LITURGIE BYZANTINE, Irenikon* 28 (1955), 268-289.—This essay was presented at an international meeting of liturgists by a member of the Russian Orthodox Theological Institute of Paris, where the group convened. The problem here examined concerns the theological value of the material from Holy Scripture used in the Byzantine liturgy for the feasts of the Blessed Virgin. A general conspectus of the texts used is presented. The essential characteristic of their application in the Marian liturgy is said to be allegorical, especially by the hymnographers and poets of the liturgy. Something more than mere metaphor is seen in the use of the sapiential psalms: an appeal to their typological sense based on the analogy and continuity of the two testaments. As examples of this, Mary's relation to the Temple, Ark, Sion etc. are explained. The glorification of Mary, especially of her sanctity, is accomplished in the liturgy by what the author considers a theological application of scripture, in the sense that the truth about Mary which is known to the Church is a realization of the whole chain of revelation about the kingdom of God; hence the typological aspect of revelation is used in a theological sense concerning Mary.—J. L. Monks.

82r. F. Fz. de Viana, on Flores de Lemus, *ESTA ES LA INMACULADA, VIDA DE LA VIRGEN MARIA, MADRE DE DIOS* (Madrid, 1954) *Angelicum* 32 (1955), 410-411.—The author, well known to Spaniards, has been awarded the cross *Pro Ecclesia et Pontifice* because of her writings and outstanding apostolic activities. Though she is not a specialist on Theology or Sacred Scripture, she is thoroughly acquainted with what the specialists and Theologians have said about our Blessed Mother. Her present work, This is the Immaculate, has

been written, as she points out, "dipping the pen in gratitude and love for Mary". After describing in detail the Marian history of Spain she goes on to relate what Scripture, Tradition, History, the Liturgy and Legend tell us about Our Lady.—F. Alcina.

ACTS OF THE APOSTLES

83r. X. Ducros, on L. Cerfaux and J. Dupont, *LES ACTES DES APOSTRES* (Paris, Ed. du Cerf, 1953), *BLitE* 56 (1955), 167-168.—C gives the introduction, and Dupont the translation and notes. Dupont's previous work on the Acts makes him ideally chosen for this task. There are copious notes. In his introduction, C devotes thirty pages to the sources of the Acts, the literary forms, theology, and the historical value of the book.—R. C. Mellett.

84r. P. J. Cools, on H. Metzger, *LES ROUTES DE SAINT PAUL DANS L'ORIENT GREC* (Neuchatel-Paris, Delachaux et Niestle, S. A. 1954—Cahiers d'Archeologie Biblique 4), *BO* 12 (1955), 206.—M describes Paul's missionary journeys in Greece and Asia Minor and his voyages to Rome as a captive; he does not cover Paul's travels in Syria or Palestine, nor does he give a commentary on the Acts. At first Paul preached to the small towns in the interior rather than to the larger Greek centers along the Anatolian coast. The Faith flourished best in the commercial centers. The wide scope of the work makes this small book of sixty pages seem somewhat superficial.—J. Bennett.

85. J. N. Sanders, *PETER AND PAUL IN THE ACTS*, *NTS** 2 (1955), 133-41.—An examination of Acts' account of the relations between Peter and Paul in the period between Paul's conversion and his separation from Barnabas before the Second Missionary Journey suggests some new tentative solutions. Apparently Luke wishes to keep the activity of the two apostles separate except for the Council where erroneously he has Paul present. Among other positions S thinks the visit to Jerusalem (Gal 2, 1-10) took place before Passover 44 A.D.; James, the column (Gal 2,9), may be not the Lord's brother but the son of Zebedee; Paul was converted in 31 A.D.; the Antioch Incident (Gal 2, 11-21) occurred before the Council; Galatians, contrary to many, was written about the time of the Corinthian letters; in the Antioch disagreement Paul failed to convince Peter and Barnabas and the majority of the Jewish Christians; Paul then taking Silas went off on the Second Missionary Journey, having virtually cut himself off from the Church of Jerusalem; Paul did not attend the Council nor did he approve of its decree but later in order not to imperil his whole cause was forced to visit Jerusalem and reach a settlement with James; when the apostle showed himself publicly in the Temple, his enemies seized the opportunity to create a disturbance and have him arrested. These tentative solutions are justified because of Galatians' obvious discrepancies with Acts.—J. J. Collins.

86r. P. Benoit on M. Dibelius*, *AUFSÄTZE ZUR APOSTELGESCHICHTE* (edited by H. Greeven-Forsch. z. Rel. u. Lit. d. A. u. N. T., hsg. von R. Bultmann, 60. Heft-Göttingen: Vandenhoeck & Ruprecht, 1951), *RB* 42 (1955), 616-7.—This volume represents thirty years' work by D on the Acts of the Apostles. Eleven articles have been gathered, two of which have not yet been published. The first of these, *Die Apostelgeschichte im Rahmen der urchristlichen Literaturgeschichte*, compares the literary genre of Acts with that of other books of the Bible and contemporary secular histories. D finds it unique because of its highly personal, highly literary quality. Though Luke depends on sources for his account, he has adapted them rather freely in view of his religious and

theological purposes. The use of the first person plural in the so-called "we-sections" is for D merely an artifice of literary style which has its counterpart in much of the apocryphal and secular literature of the time.

Paulus in der Apostelgeschichte, the other unpublished article, divides Luke's portrayal of Paul into four main sections; his conversion, the missionary voyages, the five speeches delivered on the occasion of his imprisonment at Jerusalem and Caesarea, and the voyage to Rome. D notes that Luke has left a gap of ten years between the conversion and the missionary voyages. This, he believes, was not due to a lack of material but to its unsuitability for Luke's special interest in Paul's decisive missionary campaign toward the West. But why, then, the very detailed report of Paul's defense before his adversaries and captors at Jerusalem and Caesarea? D thinks that this section is included to teach Christians how they ought to defend the Faith when made to appear before their enemies and accusers.—W. F. Macomber.

87r. J. Danielou, on G. Dix, *Jew and Greek, a study of the primitive Church* (London, Dacre Press, 1953), *HISTOIRES DES ORIGINES CHRETIENNES*, *RSR* 43 (1955), 557-560.—At the outset, from 30-40 A.D., Christian preaching is expressed in a purely Jewish perspective, the announcement to the Jews of the accomplishment of the promises. It must be regretted that Dix could not profit from the discovery of the Qumran scrolls. After 40 comes the problem of converting pagans with the subsequent doubts about the necessity of submission to Jewish observances, circumcision in particular. Dix's central theme begins here, viz, these doubts did not pit the Judeo-Christians against the Gentile-Christians, but rather, the conflict surrounding the council of 48 was caused by political pressure and delineates not the crisis between these two factions, but the division of Judeo-Christianity from Jewish nationalism. This rupture is to allow the free expansion of Christianity into the Greek world, with a simultaneous decline of Judeo-Christianity which endures for some time in two forms, the heretical group of Ebionites, and the Nazarenes, orthodox Jewish-Christians. Danielou takes issue with Dix on his claim that Messianism, Monotheism, History, and Eschatology are traits of Syriac mentality as opposed to Greek; but, he finds the book interesting and valuable in its general interpretation of facts.—F. R. Allen.

EPISTLES OF ST. PAUL

88r. X. Ducros, on V. Jacono, *LE EPISTOLE DI S. PAOLO AI ROMANI. AI CORINTI E AI GALATI* (Rome-Turin, Marietti), *BLitE* 56 (1955), 169-170.—This commentary on the four great Epistles of St. Paul is interestingly written. There is an excellent section on textual criticism and a fine commentary.—A. Jolson.

89r. X. Ducros, on S. Lyonnet, *LES EPIITRES DE SAINT PAUL AUX GALATES, AUX ROMAINS* (Paris, Ed. du Cerf, 1953), *BLitE* 56 (1955), 165-166.—The introductions study the literary and critical problems and give a synthesis of the teaching of the Epistles. Here are some of L's positions on the critical problems; the recipients of the Galatian Epistle are from the North (L has weighty arguments for holding this); the date is (56-57) very near to that of the Epistle to the Romans, and after the Council of Jerusalem; chapter XV of Romans forms part of the primitive text; detaching chapter XVI from the rest of the Epistle raises more difficulties than it solves. L gives a global account of the teaching in the two Epistles which is one of the better syntheses of Pauline thought. The translation is distinguished for its careful theological

precision. The notes, as in all the latest fascicles of the Jerusalem Bible, are more copious.—R. C. Mellett.

90r. M.-E. Boismard, on Michel*, DER BRIEF AN DIE RÖMER (Kritisch-exegetischer Kommentar über das N. T. begründet v. H. A. W. Meyer, vierte Abt., 10. Aufl.—Göttingen: Vandenhoeck und Ruprecht, 1955), *RB* 62 (1955), 620-1.—This commentary on Romans, replacing the one by B. Weiss published for this series in 1899, represents fifty years' effort by scholars at the interpretation of this great epistle. In the opinion of the reviewer, it manifests both the strength and weakness of modern trends in biblical studies, a profound awareness of the major traits of Saint Paul's thought together with a strong emphasis on theological synthesis, on the one hand, but a tendency toward inadequacy in the scientific exegesis of difficult and controversial texts, on the other. The result of this is that one finds many valuable insights and interesting viewpoints expressed, but strong exceptions must also be taken to Michel's position on many points.—W. F. Macomber.

91r. Schelkle, on O. Michel*, DER BRIEF . . . , *ThQ* 135 (1955), 346-347.—An excellent exegetical commentary, in which previous work is weighed and the findings incorporated in the text and notes. The commentaries of the Fathers on Paul's Letter also receive much attention. Three qualities make the book well worth reading: the use of recently discovered Palestinian MSS; a profound knowledge of Rabbinic theology; the stressing of the kerygmatic-theological content.—N. Decker.

FEATURE ABSTRACT

92. S. Lyonnet, LE SENS DE EPH HO EN ROM. 5:12 ET L'EXÉGÈSE DES PÈRES GRECS, *Biblica* 36 (1955), 436-457.—The long tradition, founded on the Vulgate, Saint Augustine, the Latin Fathers and great Scholastics, which translated the *eph ho* of Rom. 5:12 by *in quo* and referred the relative *quo* back to Adam, though seriously challenged by Erasmus and many others, still found adherents even to the turn of the century. From that time to the present among Catholic exegetes, *eph ho* was interpreted as signifying causality, *because*; so much so that both Prat and Lagrange could write apodictically that *eph ho* can have no other meaning than *because*. L not only challenges this conclusion, but maintains that the causal meaning is quite secondary and by no means common. One needs only to investigate cursorily the commentaries of the last fifty years to discover that the uncompromising statements of Prat and Lagrange have not found unanimous acceptance. A further indication may be derived from specialized lexicons in which the causal meaning of *eph ho* receives no prominence; moreover the rare examples of such a meaning given by only a few lexicons are detected, when controlled by text and context, not to be well established; this is true also of the usage *eph ho* in patristic literature.

Though capable of expressing slightly varying shades and nuances such as *quo consilio*, *quare*, *de qua re*, etc., by far the most frequent meaning of *eph ho* is *on condition that*. L gives many examples of this translation both from classical Greek and from the papyri. Can this most common and even habitual meaning be applied to Rom. 5:12, as A. Deissmann and Moulton have suggested? If so, would it not solve one of the principal difficulties of the passage derived from the exegesis of the Greek fathers and of most non-Catholic commentators, who hold that the *pantes hemarton*, also of Rom. 5:12, has the same meaning as the identical phrase in Rom. 3:23, and hence, does not designate directly a sin committed in Adam, but rather the personal sins of men?

If one accepts the exegesis of the Greek fathers concerning *pantes hamarton*, but nevertheless still persists in equivalating *eph ho* with *hoti* or *dihoti*, thus giving it a causal meaning, it follows almost necessarily that Paul seems to attribute the universal reign of death—the fact that death passes over into all men (Rom. 5:12)—to the personal sins of mankind and not to the sin of Adam; a manifest contradiction of the fundamental affirmation of the entire passage, 5:12-21, which is centered in the parallelism of the two Adams, and in their influence on all men.

This, however, is not the solution of the Greek fathers. Saint Cyril of Alexandria, for example, affirms clearly that all mankind has not only been condemned as a result of Adam's sin, but has been constituted in a state of real guilt, and has actually contracted the true malady of sin. Nevertheless, in commenting on v. 12, he attributes also a role to the personal sins of Adam's descendants; is there any contradiction or inconsistency in this view, as Freundorfer and others have thought? No, because for Cyril, the death which Paul declares to have been introduced into the world by the sin of Adam and which thus passed over to all men, is by no means reduced to temporal death exclusively, i.e. to the *mors corporis* of the Latins, but penetrates inescapably to the soul, which it separates from God, deprives of divine life, and condemns to hell; it is precisely this pervasive death which Christ came to wipe out, together with its cause—sin, by communicating to men a share in His divine life; furthermore it is precisely this total death which is intended by the author of Wisdom, cited tacitly by Paul in almost identical terms in 5:12: "But by the envy of the devil, *death* came into (*eiselthōn*) the world, and they follow him, who are of his side. But the souls of the just are in the hand of God, and the torment of death shall not touch them (Wisd. 2:24-3:1)."

If death in 5:12 has this all embracing sense, extending even to the *mors secunda* of eternal torment in hell, an indication and delineation of the role of personal sins, far from introducing an element alien to Paul's reasoning, are rather almost necessarily imposed, unless one wishes to appear to deny the doctrine of personal responsibility so clearly affirmed by Scripture and so assiduously safeguarded by the Greek fathers in their polemic against Manichaeism and fatalism; as a matter of fact, despite the Augustinian tradition, Catholic theology of the West was scarcely less preoccupied with this truth of personal responsibility, and even brought it to greater prominence by distinguishing sharply the lot of adult personal sinners from the state of infants who die with only original sin; at least, from the time of Saint Thomas of Aquin, this distinction became official doctrine in the West.

With these presuppositions, it is perfectly understandable why Saint Paul, wishing to contrast the life whose source is Christ to the death introduced by Adam's sin, envisaged, not the case of an infant dying in original sin in whom Adam's sin operates only partially and without the fullness of its devastating potentialities, but rather the typical case of adults, in whom the death-dealing deed of Adam appears in all its awful efficacy, and in whom also by contrast the life-giving work of Christ's redemption, if freely embraced, surpasses in power and efficacy the sin of Adam. Hence, the Greek fathers, and particularly Saint Cyril of Alexandria, in their exegesis of Rom. 5:12, attribute to personal sins a veritable causality, without however suppressing the primary causality of Adam's sin; for, personal sins are a consequence of Adam's sin and of the state of corruption wrought on all mankind by this sin. On this point, Cyril leaves no room for doubt; commenting on Rom. 5:14, he explains that if death reigned from Adam to Moses, the reason was because after Adam it continued to embrace all of his posterity, even as a plant which is radically infected can only bring forth blighted branches. For Cyril, then,

personal sins (the *pantes hemarton* of 5:12) exercise a causality which is added to the primarily operative causality of Adam's sin.

To illustrate this type of two-fold causality, L introduces an ingenious example of a supposed treaty between vanquished and victor. The conqueror commits himself by treaty to evacuate enemy territory, *on condition that* the vanquished will pay an indemnity. The payment of the indemnity exercises a real causality on the departure of the armies of occupation, but not independently of the treaty itself; as long as the indemnity is not paid, the country will remain occupied. It will be liberated through the causality of the payment, but still more, and primarily, in virtue of the treaty itself, without which the payment of an indemnity would have no guarantee of efficacy; in this case, without the treaty there would have been no payment, and the payment itself is obviously a consequence of the treaty.

Assuredly this type of two-fold causality is clearer, when there is question of a condition to be fulfilled in the future; such a condition is expressed in Greek by *eph ho* followed by a verb either in the infinitive or in the present or future tenses. But in the above example, supposing an historian were to narrate the event after the treaty of peace, after the payment, and after the evacuation of the country, he would place all the verbs in the aorist, without modifying in the slightest degree the relative efficacy of the two causalities exercised by the treaty and by the payment of indemnity. In such an historical description, undoubtedly, because the condition would already have been fulfilled, an historian could use *hoti* or *dihoti* i.e. *because*, namely, "the territory was evacuated *because* indemnity was paid." But to preserve the essential nuance, *eph ho* should be used, namely, "the victor liberated this country, because a treaty of peace stipulating evacuation was signed, and the *condition annexed*, the payment of indemnity, was fulfilled."

In addition, L cites a real example taken from Synesius (Ep. 73, P. G. 66, 1440) of a man who was thrown into prison because he would not accuse falsely a certain Gennadius; he could recover his liberty, only after having fulfilled the condition imposed upon him, namely, after having actually accused Gennadius (expressed in the aorist, and introduced by *eph ho*).

Eph ho, then, followed by an infinitive or by the future indicative designates a *condition to be fulfilled*; followed by the aorist, it means a *condition which has already been fulfilled*. In both cases the meaning is essentially the same, as is clear in the example taken from Synesius; thus also in Romans 5:12. Men do not encounter the eternal death of hell, except on condition that they commit a personal serious sin, and die in this state; personal sin then is a necessary condition for being subjected to the positive torments of hell, but it is a condition which, according to the exegesis of the Greek fathers. Saint Paul affirms to have been fulfilled; however it is the sin of Adam which causes this universal condemnation of mankind; in his commentary on Rom. 5:12, Saint Cyril of Alexandria cites Isaiah 5:14, "Hell hath enlarged itself and opened its mouth without measure" (P. G. 70, 152). There is no antinomy here, because the causality of personal sins is entirely secondary and subordinate to the causality of Adam's sin; the power of Adam's sin produced its effect of eternal death through the medium of personal sins, which ratified, so to speak, the rebellion of Adam.

One might object however as follows: even though *eph ho* is capable of sustaining this meaning, *on condition that*, does it follow that this must be the interpretation of Rom. 5:12? Ought not one accept by preference the meaning which it seems to offer in other Pauline passages, especially in Philippians 3:12, 4:10, and 2 Cor 5:4? In all of these passages the majority of modern interpreters translate *eph ho* by *because*.

Obviously, if Paul generally employed *eph ho* in the sense of *hoti* or *dihoti*

(*because*), the contrary usage of classical Greek and of the papyri would not constitute a sufficient reason to justify another meaning (*on condition that*) for Rom. 5:12. L here shows conclusively that in all these texts just cited, the causal meaning is by no means the best interpretation, and that the meaning is rather *quatenus*, *quare*, *de qua re*.

To conclude: the phrase *eph ho* is patient of several different meanings according to varying contests. The exegesis of Rom. 5:12 in the Greek fathers is certainly not based on any *a priori* determination of the meaning of *eph ho*, but is founded on the whole context, and in particular, on the meanings given to *thanatos* and *hemarton*, which in turn are established according to the usage of these two words in analogous contexts. Consequently, in addition to the universal causality of Adam's sin (which the entire passage, 5:12-21, affirms beyond any possibility of doubt), the Greek fathers were led to admit another subordinate causality, namely, of the personal sins of each adult descendant of Adam, in such wise that this two-fold causality by no means constitutes an antinomy, since the second causality is presented as completely secondary to the first; personal sins are considered entirely as the effect of Adam's sin. Such is the doctrine of the Greek fathers.

This being so, L does not maintain that it is absolutely impossible to see in *eph ho* a simple equivalent of *hoti* or *dihoti* (*because*); in this case, however, the secondary and subordinate causality of personal sins would not be formally expressed, but would have to be deduced from the general context. Nevertheless, it is much more probable that Saint Paul had his reasons for using *eph ho* instead of *hoti* (or *dihoti*); it has been shown that the supposed equivalence of these two expressions has by no means been established, and that a Greek on encountering *eph ho* would not understand it as a simple synonym for *hoti*, as has so often been presupposed without basis. This supposition of their synonymous character was derived from certain lexicons of the Middle Ages, but does not correspond to the real meaning of the texts cited, nor, perhaps, to the exact thought of the lexicographers themselves. If one were to judge by the number of examples cited, and by their diffusion throughout classical and patristic literature, a Greek reader would be inclined either to preserve the relative value of *eph ho* or to think that it expresses, not a cause, but a condition requiring fulfillment. If the following verb is in the present or future, no one would hesitate to translate *on condition that*; thus if the verb *to sin* of Romans 5:12 had been placed in the future by Saint Paul, the meaning would clearly be "on condition that all men shall sin (personally)." Nothing however can be adduced to prove that, because the verb is *de facto* in the aorist, the meaning should be essentially changed, and this is the considered judgment of the great philologist Moulton. Saint Paul placed the verb in the aorist, *hemarton*, simply because he wished to stress that the condition was already actually fulfilled. Understood in this sense, *eph ho* introduces a causality of personal sins entirely consistent with Paul's reasoning; it is a real causality, but subordinated, and not merely juxtaposed to the primary and essential causality of Adam's sin. Is this, then, not the reason why in Rom. 5:12 Saint Paul chose deliberately *eph ho* and not *hoti* or *dihoti*?

Furthermore this exegesis, far from hurting the parallelism, established by Paul between Adam and Christ (and thereby condemning itself as impossible), on the contrary brings the parallelism into much sharper focus; for this interpretation is not satisfied with showing the opposition of merely physical death to the life conferred by Christ; nor is it satisfied with the opposition of the purely negative privation of the beatific vision proper to the souls of infants in Limbo, rather, it envisages directly the eternal damnation into which the sin of Adam, apart from the application of Christ's redemption, has engulfed mankind. Hence, by taking into account personal sins, and consequently the re-

sponsibility of each man in the production of death first introduced into the world of Adam, Paul strengthens the parallelism with the production of life by Christ. For, in both cases human liberty comes into play; if no one is positively damned without a personal sin, similarly no one can participate in Christ's redemption without that specific act which, though a gift of God, is sovereignly free, and is called by Paul the act of faith, of which baptism is the sacrament. And yet in both cases (as long as we safeguard all due proportion, particularly since the parallelism in Rom. 5:12-21 is transformed into an *a fortiori*), the causality due to the free act of man is in no wise opposed to the causality due to the two heads of the human race, Adam and Christ.—Philip J. Donnelly.

93r. P. Benoit on P. Seidensticker, *LEBENDIGES OPFER RÖM.*, 12, 1. Ein Beitrag zur Theologie des Apostels Paulus (N. T. Abhdl., 20, 1-3—Münster Westfl.: Aschendorff, 1954), *RB* 62 (1955), 621-4.—Far from limiting itself to the exegesis of the verse indicated in the title, this exceptionally good doctoral thesis gives a profound analysis of the entire Pauline notion of religious cult, at the same time situating it with respect to ideas contained in the Gospels, the Epistle to the Hebrews, the first Epistle of Saint Peter, and the Apocalypse, and giving the OT foundation on which the NT revelation is based.

Many have assumed that the NT represents a spiritualization of the more primitive, even corporeal religion of the OT. Parallels have been drawn with the spiritualization of the ancient pagan notions of religious cult by the mystics and philosophers of Greece. Similar tendencies have been detected in the reaction found in the prophetic books of the OT against the purely exterior worship of God, and in the ultimate suppression of the entire temple cult. (The thesis, unfortunately, was presented in 1951, so that no account could be taken of the Qumran texts.) Others have tended to force NT ideas of cult into the categories of either OT or pagan religion, finding their justification in technical terminology and expressions used, especially in Saint Paul. It is S's thesis that such interpretations are falsified by their failure to take into account the radical originality of Christian cult, which is due to the person and work of Jesus Christ. The spiritualization aimed at by Greek thinkers ended by destroying the cult it attempted to purify. By contrast, the moral life of holiness was integral to Jewish religious cult from the beginning. The prophetic reaction is more a question of emphasis aimed, not at suppressing the authentic cult prescribed by God, but at correcting the abuses of excessive exteriorization and the substitution of purely ritual holiness for the moral holiness which was the soul of all ritual prescriptions.

The cult of the NT is not so much a spiritualization of that of the Old as a *Christologization*. Christian worship, mysticism, and the moral holiness which is their fruit, all are centered on the sacrificial death of Christ and His resurrection. It is true also that many Christian ritual institutions, as contained in the NT, find their type in the rituals of the Jews, but the type has been not merely reproduced but reinterpreted, transfigured in Christ. As for the many similarities of the terminology of NT worship with that of the Jews and the pagans, they can be considered the inevitable result of the poverty of human language in the presence of the new transcendent realities.—W. F. Macomber.

94r. Schierse, on R. Seidensticker, *LEBENDIGES OPFER* (Röm 12, 1). . . . *Scholastik* 30 (1955), 617-8.—An extensive treatment of cult in the NT going far beyond the concept of *vivam hostiam* (Rom 12, 1) proposed in its title. The sacrifice of Christ and its relation to the *logike thusia* in Pauline thought

is compared with the mythical-cultic religion of the Greeks, the ethical-cultic religion of the Israelites and the so-called prophetic piety. Although rich in source material otherwise difficult of access, the work, in undertaking too much sometimes loses sight of its purpose in the midst of apparently irrelevant detail and particularly in its vague application of what is intended by cultic.—J. Kerdiejus.

95r. D. Stanley, on L. Vischer, *DIE AUSLEGUNGSGESCHICHTE VON 1 KOR. 6, 1-11. Rechtsverzicht und Schlichtung. Beiträge zur Geschichte der neutestamentlichen Exegese 1* (Tübingen: J. C. B. Mohr, 1955) *CBQ* 18 (1956), 113-114.—This is a monograph on Paul's prohibition against carrying lawsuits to pagan lawcourts. Although the pericope presents no problem textually and exegetically, it is of some significance in the history of exegesis since its interpretation over the centuries reflects the varying attitudes taken to the question of ecclesiastical jurisdiction. A study of the Fathers shows how its interpretation varied even in the early centuries. The study then moves into the Middle Ages and then the Reformation. "The Reformation swept away episcopal jurisdiction in the reformed churches and with it any real foundation for the interpretation of this section of 1 Cor." The interpretation of recent centuries and the present day analysis, on both Catholic and Protestant sides, has continued along the traditional lines inherited from the Middle Ages or the seventeenth century. Stanley wonders why names like Cajetan and Nicholas do not appear in this historical study and why, of the modern Catholic exegetes, V cites Allo almost exclusively.—J. McGrath.

96r. Schelkle, on L. Vischer, *DIE AUSLEGUNGSGESCHICHTE . . .*, *ThQ* 135 (1955), 347-348.—This passage, which has been the cause of much exegetical work from the fourth century, should serve as a good norm for conducting ecclesiastical tribunals. V shows how important is the historical approach to theological problems. The church in legal matters should not shirk her responsibility and often she will be forced to settle a case.—N. Decker.

97. C. Spicq, *L'AGAPE DE I COR., XIII. Un exemple de contribution de la sémantique à l'exégèse neo-testamentaire*, *ETL*, 31 (1955), 357-370.—After a painstaking exegesis, based on the philology of each word and the evolution of the concept of charity in the chapter, which places the text in its historical, literary, cultural and religious frames of reference, a biblical theology of charity is constructed from this pericope. Faced with a choice between God or the neighbor as the object of charity in this text, Spicq elects the neighbor, although quite aware that fraternal charity depends essentially upon and participates in the prior love of God for men. Charity, unlike other charismata, is profitable unto salvation for the one who receives it. It alone gives worth to acts of the other virtues, so much so that Spicq can say that a Christian without charity is really non-existent. Fraternal charity endures in heaven, because there is an intrinsic connection between it and knowledge, and the knowledge of a Christian on earth is essentially the same as his knowledge in the Beatific Vision. This explanation of how fraternal charity endures in heaven answers the classic difficulty against interpreting charity here as fraternal and human rather than divine.—D. Zewe.

98r. L. Malevez on K. Barth*, *DIE KIRCHLICHE DOGMATIK. IV. DIE LEHRE VON DER VERSÖHNUNG* (Erster Teil. Zollikon-Zürich, Evangelischer Verlag, 1933), *NRT* 87 (1955), 992-3.—In this 900-page "theory of the reconciliation" B may be said to limit himself to a commentary on 2 Cor 5:19: God, in Christ, reconciling the world to Himself. B underlines two themes: (a) God recon-

ciles, and God alone. B rejects the Catholic view (as he sees it) of human collaboration in salvation, and in general all manner of synergism; (b) God reconciles us in Christ. B strongly opposes Bultmann. For the latter, soteriology preceded Christology, and Christ's death did not effect our salvation. For B, it is through Christ in His death that is accomplished the passage, the Pasch, of humanity. B considers the Pauline doctrine on justification in its sublimity to be a *grandeur inconnue* to the Council of Trent and to the Catholic Church in general!—R. J. Cote.

99. Schelkle, on F. Mussner, CHRISTUS, DAS ALL UND DIE KIRCHE (Paulinusverlag, Trier, 1955) *ThQ* 135 (1955), 349-350.—M investigates Bultmann's Gnostic interpretation of Pauline literature, especially Ephesians, in which letter he studies Christ, the universe and the Church. M rejects Bultmann's thesis because the dualism of Ephesians is ethical, but that of Gnosticism, metaphysical-cosmic. M's penetrating exegesis has greatly contributed toward the solution.—N. Decker.

100. N. Flanagan, A NOTE ON PHILIPPIANS 3,20-21, *CBQ* 18 (1956), 8-9.—In a brief, schematic treatment F indicates a literary and doctrinal parallel between Phil 3:20-21 and Phil 2:6-11. He concludes that the Christian, united to Christ through faith, through the sacraments, and through love, becomes a citizen of heaven and, consequently, what happened to Christ's humanity in 2:9-11 (His glorious exaltation) will also happen to the faithful Christians through the agency of Christ. This glorification must also be applied to the body. "What Christ, in His humility, did not insist upon for self at birth, He will bestow upon us. He will make divine even our corporal appearance."—J. McGrath.

101r. X. Ducros, on Dewailly and Rigaux, LES EPIITRES DE SAINT PAUL AUX THESSALONIENS (Paris, Ed. du Cerf, 1954), *BLitE* 56 (1955), 164-165.—D and R apply the principles of interpretation to the difficult problem of eschatology. The positions may be summed up thus: there is no constant teaching but a hope of the nearness of the second coming; there is some borrowing from apocalyptic themes, but these borrowings are only a mode of expression; these epistles are the first which Saint Paul had written and consequently are the oldest books of the NT; the historical circumstances are accounted for by combining the facts of the Acts and those of the Epistles; on the authenticity of the two epistles, serious study ends in a strongly justified affirmative.—R. C. Mellett.

102. P. N. Harrison,* IMPORTANT HYPOTHESES RECONSIDERED. III. THE AUTHORSHIP OF THE PASTORAL EPISTLES, *ExpT* 67 (1955), 77-81.—Thirty-four years after the publication of his classic work, *The Problem Of The Pastoral Epistles*, H holds that the hypothesis set forth in that book is in all its main features the solution of the problem. The Epistles in their present form cannot possibly have been written by St. Paul but were, like many other ancient writings, including some inspired books of the Bible, pseudonymous. This would not mean that they were forgeries, for there was no intention of deceiving, and the original readers were not deceived. But the author was a devoted Paulinist who wrote what he believed the Apostle would have said had he been still alive. Only later, when the author was not present to correct the false notion, did the idea that these letters were written by Paul arise.

The author of the Epistles was familiar with 10 of Paul's letters, used many of his phrases and a few brief personal notes to Timothy and Titus. In regard to the statistics presented in the book H has only one correction to make;

hybrizo is wrongly listed as occurring in 1 Tim and not in any Pauline Epistle, while it actually occurs in 1 Th 2, 2, so that there are 305 words found in the Pastorals which are not in the Pauline writings. The present article brings forth new material showing that the vocabulary and phraseology of the Pastorals show close affinity with pagan Greek writings under Trajan and Hadrian, a fact which is inexplicable if one assumes the Pauline authorship.

On the occasion and number of genuine notes H has modified his position; in 1921 he thought there were five notes, one to Titus and four to Timothy. Now he thinks there were three, one to Titus, but only two to Timothy, all consisting of the same verses in Titus and 2 Tim as before, but distributed somewhat differently. In part the change has been due to the acceptance of an Ephesian captivity during which Philemon, most of Colossians and a letter to the Laodiceans were written. However, Philippians is considered as written at Rome.—J. J. Collins.

103r. X. Ducros, on Dornier, *LES EPIQUES DE SAINT PAUL A TIMOTHÉE ET A TITE* (Paris, Ed. du Cerf, 1951), *BLitE* 56 (1955), 167.—Favors authenticity and answers objections on this point. The important questions of ecclesiastical hierarchy and theology are discussed. The spiritual teaching and dogmatic content are well treated in the notes. These are the last epistles which Paul sent to his beloved disciples. Dornier points out Paul's anxiety for the sanctification of these disciples who themselves had charge of souls. In 2 Tim., written as it was under threat of imminent death, Paul's tone of a spiritual last will and testament is emphasized.—R. C. Mellett.

104r. P. Benoit, on L. J. Philippides, *HE PROTE PROS TIMOTHEON POIMANTIKE EPISTOLE TOU APOSTOLOU PAULOU* (Athens: 1951), *RB* 62 (1955), 624-5.—This modern Greek commentary on 1 Tim is characterized by vast erudition. Unfortunately, however, this vastness is more quantitative than qualitative, with the result that the occasional opinions that are of some interest and value are all but submerged.—W. F. Macomber.

105r. X. Ducros, on C. Spicq, *L'EPIQUE AUX HEBREUX* (Paris Ed. du Cerf, 1950), *BLitE*, 56 (1955), 166-7.—The introduction notes that the Epistle's redactor is Apollos and that the recipients were converted Jewish priests who had forsaken their former employment and environment. There is important material on the arrangement of the Epistle, on its teaching, and on its use of the OT. The text is well annotated.—R. C. Mellett.

106r. P. J. Cools, on C. Spicq, *L'EPIQUE AUX HEBREUX I, INTRODUCTION* (Paris, Gabalda, 1952, *Etudes Bibliques*), and *L'EPIQUE AUX HEBREUX II, COMMENTAIRE* (Paris, Gabalda, 1953, *Etudes Bibliques*), in *BO*, 12 (1955), 204-6.—Its ancient Oriental manner of expression plus the very difficult problems of interpretation make the Epistle to the Hebrews one of the most difficult parts of Holy Scripture for modern readers. A classic example of missionary preaching in the early Church, Hebrews is addressed to the recently converted Jews who are bewildered, frightened, isolated from the companions of their former Mosaic observances; it is addressed more precisely to the new Christian priests exiled from Jerusalem to Caesarea or Antioch. St. Paul was not the author of Hebrews, but rather Apollos. Literary analysis proves that the writer was an Alexandrian Jew influenced by Philo and also familiar with the teachings of both Paul and John. S's two volumes are worthy of careful study by modern biblical scholars.—J. Bennett.

107. G. Schille, ERWÄGUNGEN ZUR HOHEPRIESTERLEHRE DES HEBRAER-BRIEFES, *ZNW* 46 (1955), 81-109.—A detailed exegetical study of Heb leads to the following conclusions. In Heb 5-10 the interchanging of the predicates *priest* and *highpriest* indicates that the author is in part elaborating a tradition based upon the concept of priest. Evidence of this tradition is seen in 7, 1-25, 8, 4-9, 10, and 10, 2-10; it begins with a hymn about Christ (7, 1-3) which describes the fulfillment of Ps 110, 4, and thus proclaims Christ as "Priest Melchisedech". This homology is developed exegetically in 7, 4-25, and systematically in 8, 4-9, 10 and 10, 2-10. The author (of Heb), speaking for himself and in contrast to his tradition, calls Christ the *highpriest* of earth and heaven. On the other hand the hymn of 5, 5-10 asserts that Christ attained to His post of highpriest only through His exaltation. Wishing to base his development of the highpriest doctrine on this highpriest homology, the author places the latter before the doctrine and returns to it again and again.—W. Feeney.

108. J. Coste, NOTION GREQUE ET NOTION BIBLIQUE DE LA SOUFFRANCE EDUCATRICE, *RSR* 43 (1955), 481-523.—"He learned to obey through what He suffered"—Heb 5, 8. Are there sources in older literature for the instructive aspect of suffering? This theme is traced through the classical Greek authors—Homer, Hesiod, Sophocles, and Plato; the paranomasia *emathon-epathon* is also traced. Further investigations of the pagan Greeks take us through the gnomic forms, history, and the tragedians, with a pause to point out the lack of evidence in the philosophical writers. The second and more fruitful field of investigation is the OT. Wisdom texts in Proverbs, Ecclesiastes, and Ben Sira indicate emphasis on divine chastisement as a sign of Yahweh's love. In Prophets, particularly Ezechiel, the accent on suffering is not instruction, but recognition: "And you will know that I am Yahweh." Job and Jeremias are considered. Because of his influence on the author of Hebrews, Philo of Alexandria is examined at some length; in Philo there is less a tracing of educative principles than a desire to emphasize the worth of knowledge through experience. The author of Hebrews did not invent the play on words *emathen aph hon epathen*, but may have been influenced by Philo's frequent use of this formula. Orthodox Christology is not jeopardized because of the original Greek notion of "growth in knowledge", nor because of Philo's interpretation of the phrase. The somewhat tentative ultimate conclusion is that, having failed to find a sufficient source for our passage, Heb 5, 8, it is preferable to accent suffering rather than instruction.—F. R. Allen.

109r. P. Benoit, on J. Holzner, AUTOUR DE SAINT PAUL. SON MESSAGE, HIER-AUJOURD'HUI. (Translated from the German by S. Keller. C.S.Sp. Colmar—Paris: Editions Alsatia, 1953), *RB* 62 (1955), 617-8.—A vivid portrayal of the intellectual, religious, and moral character of Saint Paul is offered us in this latest volume of H, which is a collection of five conferences and six articles on different aspects of Paul's thought and apostolate, especially in their relation to Christ and to the contemporary pagan world. The conferences are less satisfying because in them the author tends toward rhetorical over-simplifications. The articles, by contrast, are much more solid and give a fine contrast between Paul and the Greco-Roman civilization. On the other hand, however, the influence of this civilization on Paul's thought is greatly exaggerated to the neglect of the much more important role of the Old Testament and contemporary Judaism. For example, Holzner explains the theme of the Body of Christ by the creative idea of Plato, and he derives the idea of a universal *Ecclesia* from Paul's experience with the Roman Empire.—W. F. Macomber.

110r. P. Benoit, on G. Schrenk*, STUDIEN ZU PAULUS. Herausgegeben zu seinem 75. Geburtstag (Abhdl. z. Theol. d. A. u. N.T., hsg. von W. Eichrodt und O. Cullmann, 26. Zürich; Zwingli-Verlag, 1954), *RB* 62 (1955), 619-20.—In honor of S's seventy-fifth birthday five of his essays on Paul and his background have been gathered in one volume. The first article concretizes Paul's upbringing and education in the characters of four famous personalities from among the great rabbis of his time. The second underlines the unique character of Paul's philosophy of history by comparing it to that of the Greeks and that manifested in Jewish apocalyptic literature; it is the transcendent fact of the Redemption by Christ, the center around which Paul organizes all human history, that makes the difference. The third article is an exposition of S's thesis that the Epistle to the Romans is not a theological treatise but a response to the missiological problems of a definite Christian community composed of a minority of Jews and a majority of pagan converts, problems which would be fundamental in any living Christian community; the encounter of sinful man with the God of justice and grace, the renouncing of the past, the role of faith, etc. In the fourth article S contrasts the "enthusiasm" of Greek mysticism with the charisms described in I Cor 12 to 14. The onset of the divine in Greek "enthusiasm" annihilates, as it were, the human personality. Not so the Spirit of the charisms, whose action, far from dispossessing the personality, rather confirms it, clarifying its knowledge, purifying its will, and subordinating its action to the common good and the primacy of charity. The final article represents a reaction against Dibelius' interpretation of the sermon delivered on the Areopagus. This discourse should not be regarded as a bit of Hellenistic philosophy awkwardly inserted by Saint Luke into the narrative of the missionary journeys. Rather, it is a true Christian *kerygma*, a heralding of the Good News of Christ. It is also a fine example of missionary adaptation to the prejudices of the audience.—W. F. Macomber.

111. H. Rondet, LES AMITIÉS DE SAINT PAUL, *NRT* 87 (1955), 1050-66.—Paul's conversion meant separation from his Jewish friends and suspicion on the part of the Christian communities in Damascus and Jerusalem. Barnabas, the first friend, breaks with Paul, perhaps because of a secret rivalry or differing views on evangelical methods, rather than only because of John Mark's inconstancy. Silas remains a faithful lieutenant; Luke, the faithful companion; Titus, the faithful collaborator; Timothy, the dearest friend. Acts 20:4 lists other friends. Not only individuals, rich and poor, but families and Christian communities—each with a name, originality, virtues and defects—are loved by Paul in Christ, of Whom they are members. A final question: is this *ecclesial* Christ presented in Paul the same as Peter's and John's? Yes; but while Paul concentrates on the dogmatic truths of the passion, death and resurrection, he lacks the personal reminiscences of John, who witnessed the familiar mysteries of Christ's life. Paul and John complete each other.—R. J. Cote.

112. E. Earle Ellis, A NOTE ON PAULINE HERMENEUTICS, *NTS** 2 (1955), 127-133.—The priority of the LXX in Pauline quotations has long been recognized, but more striking is the fact that thirty-eight of his citations vary both from the LXX and MT, and various attempts have been made to explain these divergent quotations. Of these some may come from a variant textual source. However, agreements with the Targum, Peshitta, and various Greek texts are sporadic; and in some of these texts a Christian influence is probable. Several variant readings which have a direct bearing on the NT application suggest either an *ad hoc* rendering or an interpretative selection from various known texts.

In *The School of St. Matthew* (1954) K. Stendahl found that the "formula" quotations in Matthew represent a selective targumizing procedure in which the interpretation is woven into the text itself. This type of midrashic interpretation closely approaches the *midrash pesher* of the Qumran sect as exemplified in the Habakkuk scroll. In that document as in the NT the prophetic passage is viewed as "fulfilled" in the present time and is applied to contemporary events.

A similar *pesher* method apparently was employed by Paul and the pre-Pauline Church. OT texts are said to be fulfilled (2 Cor 6:2) and, where LXX and MT agree against Paul, his variation seems to be a deliberate adaptation to the NT context. At other times he seems to choose from among several readings the one best suited to his point. Perhaps the most notable instance of *pesher* quotation in the Pauline literature is 1 Cor 15:54 ff. where the idea of "death swallowed up in victory," i.e. the victory of Christ's resurrection, appears to be an interpretation of the Hebrew created (or recovered) in the early Church.

Taken as a whole Paul's quotations reflect a *pesher*-type moulding of the text in which frequently the interpretative paraphrase seems created *ad hoc* by Paul or the early Church. The method was a quotation-exposition which drew from the text the meaning originally implanted there by the Holy Spirit. A pre-Pauline usage of the method in the early Church seems indicated from the quotations introduced by "The Lord says" (Rom 12:19; 1 Cor 14:21), from the temple typology catena (cf. 2 Cor 6:16 ff.), and from citations such as 1 Cor 15:45.—J. J. Collins.

CATHOLIC EPISTLES

113r. R. Mols on A. Penna, *SAN PIETRO* (Brescia, Morcelliana, 1954), *NRT* 87 (1955), 1120.—This Italian biography of St. Peter has no equal in French. The author has made use of the latest exegetical, biographical and archaeological data. The summary of Peter's catechesis, based upon his discourses and writings, is the most successful part of the book.—R. J. Cote.

114r. Wennemer, on R. Schnackenburg, *DIE JOHANNESBRIEFE* (Herders Theol. Kommentar zum Neuen Testament, hrsg. von A. Wikenhauser, 13, 3), (Freiburg: Herder, 1953), *Scholastik* 30 (1955), 616.—A thorough, scientific commentary based on the results of modern research. This is the first of a series of proposed commentaries on the NT. The solution of Bultmann and Preisker, using literary-critical analysis, is viewed with skepticism. It is asserted that the heresy attacked by John is neither that of Cerinthus nor Docetism but rather an early form of Gnosticism which departed radically from the Christology and Soteriology of the Church, although it is not clear what was maintained with regard to the historical personality of Jesus. A cautious yet penetrating analysis affords a better understanding of the letters, especially from a theological and religious point of view.—J. Kerdiejus.

115r. R. Brown, on J. Bonsirven, *EPITRES DE SAINT JEAN* (2d ed., Paris: Beauchesne, 1954), *CBQ* 18 (1956), 114-115.—Brown has compared this edition with the first and finds that, despite the claim of *nouvelle édition, entièrement revue*, the text is virtually identical with the first. If it is to be considered as a work of 1936, it is a capable, valuable piece of work that should be on every bookshelf. If, however, it is to be considered an up-to-date work of 1954, important restrictions are in order. The failure to include the work done during the past twenty years on this subject obviously lessens the usefulness of the commentary.—J. McGrath.

116r. X. Ducros, on R. Leconte, *LES EPIITRES CATHOLIQUES DE SAINT JACQUES, SAINT JUDE ET SAINT PIERRE* (Paris, Ed. du Cerf, 1953), *BLitE* 56 (1955), 163-164.—The translation of James is faithful and easy to read. Introductory material includes: the particular character of this epistle (the Book of Wisdom of the NT); the tendencies of the author (the brother of the Savior but not the Apostle) and his thought on faith and works. The translations of the Epistles of Peter and Jude are excellent. The conclusions are prudent and moderate: Jude, like James, is not an Apostle; the epistles of Peter have been drawn up by disciples but adhere to Peter's thought; Jude and 2 Peter have a limited relation and Jude is the source; the use in Jude (and in 2 Peter) of Jewish tradition and apocryphal books cannot be denied, but "we must not conclude that these borrowings contribute in any way to a rehabilitation of the apocrypha or furnish a guarantee of their historicity."—R. C. Mellett.

APOCALYPSE

117r. X. Ducros, on A. Olivier, *L'APOCALYPSE ET SES ENSEIGNEMENTS. I INTRODUCTION GÉNÉRALE, COMMENTAIRE DES MESSAGES AUX ÉGLISES* (Paris, Geuthner, 1954), *BLitE* 56 (1955), 168-9.—One of these two *cahiers* has an introduction giving M. Olivier's method and a commentary on the Letters to the Seven Churches. The second gives the text and translation. While there are interesting points and reflections, the method does not seem secure as it rests on too many uncertainties about basic elements. In addition the critiques of certain recent works do not seem pertinent.—A. Jolson.

118r. X. Ducros, on J. Bonsirven, *L'APOCALYPSE DE SAINT JEAN*, (Paris, Beauchesne, 1951) (Coll. *Verbum Salutis*), *BLitE* 56 (1955), 168.—B's interpretation of the Apocalypse reduces the importance of allusions to the contemporaneous history and demonstrates that these scenes are symbols which foretell the history of the Church. This theory does not seem more probable than others (especially J. Boismard's and M. Gelin's interpretations). The exegesis is precise and enriched by comparisons with Jewish documents.—A. Jolson.

119r. J. C. Considine, on B. J. LeFrois, *THE WOMAN CLOTHED WITH THE SUN* (Rome: Orbis Catholicus, 1954), *CandC* 7 (1955), 475-7.—L undertakes an exegesis of the Woman in Ap 12; he understands the Woman to represent at the same time the Church and the Blessed Mother.—T. A. Johnson.

SPECIAL SUBJECTS

120. R. A. F. MacKenzie, *THE CONCEPT OF BIBLICAL THEOLOGY*, *ProcCTS* (1955), 48-73.—Since the modern biblical revival insists on getting to the doctrinal message of the sacred books, the Catholic scholar's work must advance beyond (but not neglect) historical and philological study to arrive at a unified biblical theology. The materials out of which this synthesis is to be constructed are supplied by an exegesis which should be scientific, guided by faith, and obedient to the living authority of the Church, authentic interpreter of God's written word.

Pivotal themes around which such a unified presentation can be achieved have been tried or suggested: the Person of Christ in His manifold activity, covenant idea, Kingdom of God, the idea of election, and others. No matter which theme is chosen as the binding element of the synthesis, the biblical theologian must respect the development and sequence of biblical revelation and the peculiar categories in which it has been communicated to men who were

Semites, spanning an historical period of at least a millennium. In using these men as instruments God has not erased their own peculiar way of expressing ideas, their anthropology which is so difficult for us to grasp, or their feelings and aspirations which reflect the concrete historical situation in which they were involved. In a word, the science of biblical theology has the noble task of studying divine revelation as found in the sacred writings and arranging it into an intelligible body of doctrine according to the concepts and patterns of the inspired writers.—F. L. Moriarty.

121r. Anon., on E. Stauffer, *NEW TESTAMENT THEOLOGY* (S. C. M. Press, 1955), *TLitS*, Nov. 25 (1955), 710.—This translation from the 5th German ed. (1948) by John Marsh (without the illustrations) goes a very long way towards providing a systematic treatment of the whole range of NT doctrine and taking account of recent research. The Christocentric theology of history is the subject of the central expository part of the book. The whole is fully documented and there are good bibliographies. S considers all NT teaching under three aspects: doxological, antagonistic, soteriological, i.e. as revealing a God who is adorable, who overcomes error and evil, who comes to deliver his children from all that would degrade and destroy them.—W. M. Abbott.

122r. M. Zerwick, on L. Bouyer, *LA BIBLE ET L'EVANGILE. LE SENS DE L'ECRITURE: DU DIEU QUI PARLE AU DIEU FAIT HOMME*. *Lectio Divina* 8. (Les editions du Cerf. Paris (VII^e. 29, boulevard Latour-Maubourg) 1952), *VD* 33 (1955), 361-3.—This book is praised for its all-embracing perspective of the whole of Scripture. It is especially recommended to those studying for the priesthood. The author bases his work on the unity of the Word of God throughout the Scriptures and also on the continuity of the divine salvific plan through OT and NT. He traces the Word of God as it is revealed to men down through the ages, more and more clearly, until the word is made Flesh and dwells among us. Each scriptural author contributes to our knowledge of God down to the central theologies of John and Paul. There is a beautiful chapter on the Psalter as the Christian prayer par excellence.—J. O'Neil.

123r. Anon, *COMMUNION WITH CHRIST*, on J. Mouroux, *THE CHRISTIAN EXPERIENCE*. An Introduction to a Theology (Tr. by G. Lamb; Sheed and Ward, 1955), *TLitS* Jan. 6 (1956), 9.—M's remarkable and timely study, once it starts with the Christian experience in Mt and the NT (Part II), moves with an inner dialectic of its own, which is truly impressive; Part I in traditional and logical style deals with necessary prolegomena (e.g. controversies on faith, its nature, etc.). The book's main concern is the nature of the Christian experience within the Catholic Church; the Church's mediation is the way in which Christ's mediation is transmitted to the faithful; thus spiritual experience is an "experience in Christ", situated between Christ's first and second coming; the Incarnation and the Parousia are comings of light, between them is the coming of grace, of Christ within the soul, the link between the first and second coming and the means of going from one to the other. Experience is not a search but a possession, an activity involving contact and, ultimately, communion.—W. M. Abbott.

THE ROLE OF SCRIPTURE IN CATHOLIC THEOLOGY

124. A. Jones, *REFLECTIONS ON A RECENT DISPUTE*, *Scripture* 8 (1956), 13-23.—The recent quarrel concerning the perpetual virginity of Mary is a symptom of a deeper antagonism. V. Taylor suggests that the simplest and most natural explanation of the references to the brothers of Jesus in the Gospels is that Mary had other children. The Catholic objector calls attention

to the elasticity of relationship terms in the Jewish world but this argument is negative only. A positive argument is construed from the implied vow of virginity in "I know not man," (Lk 1:34) but a demonstration of this implication seems difficult and, to some, impossible. It is vital to the Catholic position that Scripture should not contradict dogma and that the private exegete, left to his own interpretative resources, cannot deduce from Scripture alone the positive demonstration of all dogma. The Catholic theologian recognizes that the perpetual virginity of Mary is based on Tradition rather than Scripture. The Catholic differs from the Protestant on the very approach to the Word of God; this profound difference lies beneath the surface quarrel about our Lady's perpetual virginity.

The Archbishops of Canterbury and York objected to the definition of the Assumption because "the Church of England refuses to regard as requisite for saving faith any doctrines or opinions which are *not plainly* contained in the Scriptures." The bull *Munificentissimus Deus* supposes not that the doctrine of the Assumption is *plainly contained* in Scripture but that it rests on the Catholic conception of the internal development of doctrine. The gap between the Catholic and Protestant is clearly marked. Clear statement goes with true charity; there is nothing to be gained by vagueness. The scandal of non-Catholics shows us that it was not useless to make this definition of our faith.

The Church received with equal veneration the sacred books and the apostolic traditions as two forms in which the Word of God makes itself heard. They are not two sources of revelation but interpenetrate and explain one another. The Sacred Scripture, inspired as it is, is a fixed form with shortcomings; it demands further articulations and actualizations appropriate to this or that human time. Although revelation was given in its entirety in the apostolic age, it was given to be made more explicit and to achieve formulation and synthesis in the Church and by the Church. The Church's consciousness of the Word within her becomes progressively sharper; it increasingly penetrates the committed Word. This consciousness is not merely the sum of Biblical scholarship for twenty centuries but it transcends it—*spiritus suggeret omnia* (Jn 14:26). The Tradition of the Church must be lived if the Word which it interprets is to be understood.

The term Inspiration has become almost a monopoly of the sacred books. Besides it and superior to it is Apostolic Inspiration or Tradition. This Tradition is not a negative charism which preserves the Church from error. It is a positive force with which the Church better perceives and declares in the course of time the truth implicitly contained in the Apostolic rule of faith. It is in the fruit of the Spirit that the Church sees the link between text and dogma, dogma and further dogma.

So the Mary-doctrine, the glory of our age, is the extension of the *mysterium Christi*. The Catholic theologian welcomes this Mary-ward movement because it illustrates that Scripture is formally insufficient. The responsibility of supplying for this insufficiency is assumed by the Church. The Church in our age boldly displays the privileges of Mary.—R. E. Varnerin.

125. P. Blanchard, ENSEIGNEMENT RELIGIEUX ET INITIATION BIBLIQUE. Une expérience pédagogique." *BVChrét* 11 (1955), 96-99.—These pages describe a method of presenting religious truth in a biblical context. Thus, the course in moral theology is based upon the Sermon on the Mount; the study of the Church, upon the Acts and the parables; the mystery of Christ, upon John's Gospel. The moral theology course is outlined. Its predominant characteristics are shown to be biblical, evangelical, rigorously logical, and mystical.—R. J. Cote.

126r. R. Carpentier, on R. Schnackenburg, *DIE SITTICHE BOTSCHAFT DES NEUEN TESTAMENTES*. (Coll. Handbuch der Moraltheologie, Band 6. Munich, M. Hueber, 1954) *NRT* 87 (1955), 998.—An excellent bibliography at the head of each chapter enhances the value of this study of the moral message of the New Testament, which is based first of all upon the moral demands of Jesus Himself. All is founded on the revelation of the Kingdom of God. The motive for all is love. The second part of the work studies the morality of the primitive Church in general, while the third part examines the morality of the primitive Church in its diverse revelations, each of which echoes a particular tonality of the whole; Paul, John, James, Peter, Epistle to the Hebrews, Apocalypse.—R. J. Cote.

127. C. Charlier, *BIBLE ET CATECHESSE*, *BVChrét* 12 (1955-56), 7-18.—Traditionally, the Bible holds an essential position in catechetical instruction. Since the Reformation and up to the last decade, the Bible, as an essential source of revelation, had largely disappeared from the standard catechisms. To omit a biblical initiation because of the practical difficulties of interpretation, appreciation, etc. is a manifestation of a lack of faith in the divine pedagogy. Sacred Scripture gives life to the catechetical instruction of which it is at once the source, the stimulus, and the term. The catechist is not free to reject or to use the Bible in his instruction. The purpose of catechetical instruction is not merely intellectual formation; its primary purpose is religious; to form the catechumen's life in the light of the Gospel. The catechist must help the catechumen to re-orientate his fundamental attitudes and sentiments in view of the exigencies of the Scriptures. Initiation into the Bible should begin before formal catechetical instruction. The first seal upon the religious formation of the catechumen should be the word of God.—R. Murphy.

BULTMANN AND THE NT

128r. L. Malevez, on R. Bultmann*, *L'INTERPRETATION DU NOUVEAU TESTAMENT* (Coll. Les religions, 11. Paris, Aubier, 1955, 238 p.) *NRT* 87 (1955), 994.—Despite errors in translation this French text will be of value to those readers interested in an introduction to B's thought or to those who can compare the translation with the original.—R. J. Cote.

129r. L. Malevez on H.-W. Bartsch*, *KERYGMA UND MYTHOS. BAND III. DAS GESPRACH MIT DER PHILOSOPHIE* (Coll. Theologische Forschung, S. Hamburg-Volksdorf, H. Reich-Evangelischer Verlag, 1954) *NRT* 87 (1955), 994.—These studies, which originally appeared in specialized publications, present a philosophical view of demythologizing. Those by Bultmann and Jaspers are the most valuable; others are signed by Bartsch, Fritz Buri, and K. Reide-meister. (The two first volumes of this series were reviewed in *NRT*, 1953, p. 662.)—R. J. Cote.

130r. L. Malevez, on H.-W. Bartsch*, *DER GEGENWÄRTIGE STAND DER ENTMYTHOLOGISIERUNGSDEBATTE. Ein kritischer Bericht. Beiheft zu Kerygma und Mythos, I-II* (Coll. Theologische Forschung, 7. Hamburg-Volksdorf, H. Reich, 1954), *NRT* 87 (1955), 995.—This critical bulletin on Bultmann's theology—demythologizing of the Christian message and existential interpretation—is very valuable, though hard to consult due to lack of an adequate index of authors.—R. J. Cote.

131. B. Brinkmann, FÜR UND GEGEN DIE ENTMYTHOLOGISIERUNG DER NEUTESTAMENTLICHEN BOTSCHAFT, *Scholastik* 30 (1955), 513-534.—A brief study of various opinions which favor or criticise Bultmann's theory of demythologizing, the present article concludes that Bultmann has seen a real problem in the need to make the message of Christ intelligible to modern man. He has, however, failed to investigate the possibility of miracles and so denies their existence since he sees the modern scientific mentality on miracles as a root difficulty to the understanding of the Gospels. Bultmann has pushed form criticism too far despite the utility of this method. However, his basic difficulty would seem to be grounded on the Protestant notion of original sin which excludes the possibility of man attaining knowledge of the fact of revelation through a sensible criterion, and holds that the fact of revelation is also an object of the act of faith. This is accompanied by an over emphasis on the personal side of revelation and on a faith which is in effect *fides fiducialis*. Such a procedure which abstracts from objectively given reality leaves one with no criterion of the objectivity of God's activity and so without a means of distinguishing the truth of Christianity from that of other religions. Basically the tragedy of Bultmann's demythologizing is the tragedy of Protestant theology itself.—T. M. Garrett.

132r. Anon.*, THE "MYTHICAL" IN SCRIPTURE, *TLitS Jan. 27, (1956), 57*.—A review-article, on R. Bultmann's *Essays Philosophical and Theological** (S. C. M. Press, 1956), a book of sixteen occasional pieces with dates ranging from 1931 to the present. Bultmann has a case in representing his position as just radical Protestantism. When a Protestantism built on the Bible alone discovers that the thought-world of the NT taken literally is no longer credible (since the NT writers interpreted "mythically" where we should interpret "historically", i.e. they saw supernatural interferences where we should see visionary experiences, etc.), it must, as B recommends, translate the biblical data into the idiom of modern science and historiography and see what they look like then. But the theologian of a more traditional school sees NT thought as progressively purified through many ages of Christian reflection; there is a living "mythical" or, rather, theological interpretation supplementary to the scientific or historical. B asserts that only through Christ can we have the assurance of forgiving grace, but it is difficult to see what justifies B's assertion, on his theory. But B's Christianity is not pushed into so precarious a position by any quirk of Lutheran dialectics. The more theological essays in this book show how consistently B relates the fulfillment of prophecy in Christ, free will and predestinating grace, etc. to the core of his system (the naked encounter between God's grace and individual belief).—W. M. Abbott.

SCRIPTURE AND TRADITION

133r. G. Dejaifve on G. Ebeling*, DIE GESCHICHTLICHKEIT DER KIRCHE UND IHRER VERKÜNDIGUNG ALS THEOLOGISCHES PROBLEM. (Drei Vorlesungen. Coll. Sammlung Gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 207/208. Tübingen, J. C. B. Mohr, 1954) *NRT* 87 (1955), 992.—The problem presented to a group of Protestant pastors is: How transmit the Word of God? This leads to the question of Interpretation, which in turn means examining the problems of Tradition, with its problems of identity and adaptation. Ebeling finds unsatisfactory the three positions: of primitive Catholicism, with its criterion of apostolicity; of modern Catholicism, in which the teaching Church judges with no appeal to Tradition; of Protestantism, with its *Sola Scriptura*. The Word of God must be judged by the criterion of faith, the existential meeting with the living God.

The notion of Tradition (conceived as the eschatological *Geste* of God in Christ) must be recovered by Protestantism. Only through the Church as the bearer of Tradition will Scripture be actualized and play its salutary role. The value of this work for Protestant and Catholic theologians lies in its raising a vital question for Protestant thought, even if no thorough answer is given.—R. J. Cote.

134r. G. Dejaive, on C. Hanson, ORIGEN'S DOCTRINE OF TRADITION (London, S.P.C.K., 1954) *NRT* 87 (1955), 980.—Not only Origen's, but those views also of his master, Clement of Alexandria, are examined. Both tend gradually to stress the primacy of the Bible over oral tradition; while Clement holds for a secret tradition distinct from Scripture and identical with the ecclesiastical rule of faith, Origen makes of this secret tradition an autonomous development of Scripture, interpreted by the Church. The conclusions reached in this study, while well-nuanced, may lead to controversy among specialists in the chronology and interpretation of Origen's works. On certain points this work completes the earlier works of Lebreton, Danielou, von Balthasar. It is interesting to compare this work with Cullmann's views on the value of Tradition in Christian thought in the first three centuries.—R. J. Cote.

135. A. Hastings, THE PROPHET'S ROLE IN THE LIVING CHURCH. *DowR* 74 (1955-6), 38-47.—The OT was profoundly prophetic; the people of God were chiefly ruled through a series of divine interventions, and by charismatic men. What is the precise role of the prophet in the NT? After examination of the relation between prophecy and the nature of the Church, the tension between the institutional and charismatic character in post-Tridentine Catholicism, the prophet's role in the Church today is stated. It is essentially a secondary one, since revelation, orders, the sacraments, and infallible authority are the primary elements in the heritage given by Christ to His Apostles, His Church for all time.

In the NT economy we have not prophets but Apostles. The Church herself fulfills continuously the role which the old prophets fulfilled only spasmodically. Therefore the Church in her magisterium is exercising a prophetic function, *ex officio*, because this role is derived from her union with the Holy Spirit, her soul, and the principle from which all prophecy proceeds. Since the Spirit breathes where He wills, another type of prophecy may be admitted along with the hierarchical. This is the direct action of the Holy Spirit which comes vertically from above and not horizontally through the mediation of the Church. It is manifested in the special saints of different ages, their private revelations. These gifts of the Spirit are not limited but can come to anyone. But that does not exempt them from the scrutiny of ecclesiastical jurisdiction. With insight and prudence these two forms of prophecy can dwell faithfully and hopefully in the One Church.—R. Ferrick.

136. F. M. Braun, LA BIBLE DANS LA VIE DE L'EGLISE, A LA LUMIERE DU NOUVEAU TESTAMENT," *BVChrét* 12 (1955-56), 35-40.—The Bible is inspired by the Holy Spirit; the Church is assisted by the Holy Spirit. It is the same Spirit that established the link between the Scriptures and the Church. In the Apostolic Age the unique function of the Twelve is apparent. They have been sent (Jn 17:18), and this mission is to represent visibly the glorified Christ, by proclaiming the Gospel and by administering the sacraments. Consequently, they have received the Spirit (Jn 19:21-23; 14:26; 15:3): 1) to explain the Scriptures, for they have the understanding to unveil the hidden meaning of the OT; 2) to complete the Scriptures by writing under the inspiration of the Spirit the books of the NT. As the Holy Spirit was given to the Apostles in

their mission of preaching, so too, He enters the hearts of the faithful to open them to the message of the Gospel (e.g. Lydia in Acts 16:13-15). This tradition of the Twelve must be held firmly (2 Thess. 2:15).

In the Church of the Post-Apostolic Age the same problem of interpreting the Scriptures and of transmitting the Apostolic Tradition remains. For the Scriptures, even the NT, remain full of mystery and do not explicitly formulate the full doctrinal content of the Apostolic teaching. Therefore, a permanent magisterium is necessary to assure the infallible transmission of the Apostolic message. This task is fulfilled by preserving the Apostolic teaching from error and by giving to men of all ages a clearer and more explicit expression of the divine message entrusted to the Apostles. Without an awareness of Tradition as transmitted by the magisterium the Scriptures are an incomplete vehicle of Revelation. But, the function of the living magisterium of the Church is not in all respects the same as the function of the Twelve. The Apostles possessed extraordinary gifts from Christ and the Holy Spirit. For their task was to reveal all truth. The magisterium has for its task to preserve the deposit of faith. As the Apostles were assisted by the Holy Spirit in their task, so the magisterium will have the infallible guidance of the same Spirit. At the same time the "Spirit breathes where it wills" and, as in the case of the early Christians, the Holy Spirit will enlighten the minds and open the hearts of the faithful. The role of the magisterium is essentially a ministerial one. It is the unprofitable servant guided by the Holy Spirit in the task of serving the people of God.—R. Murphy.

137. C. Charlier, PAUL CLAUDEL ET LA BIBLE, *BVChrét*, 11 (1955), 32-46.—At the age of sixty the noted French author began to comment on Sacred Scripture. His exegesis is seriously deficient; he recognizes only a divine author who used secretaries; he minimizes the literal sense (which to him is often a mere human sense) in order to seek the divine meaning which will be revealed to each reader by the Holy Spirit. Sporadic footnotes indicate a more orthodox view, but without deceiving anyone as to the author's convictions. The excesses of the scientific method in the study of Scripture lead Claudel by reaction to a poetic method which sought only the divine (?) author's meaning. He was as ignorant of the various literary forms of the Bible as he was of the historic sense. (He speaks of the platitudes of the Song of Songs.) But though he has been unable to free himself of his own poetic conceptions of Scripture, his intuitions (at times unfortunate) are sometimes of lasting value, springing as they do from a Christian's contact with Scripture and seeking to return to the tradition of the Fathers and the liturgy. However, no more than in his drama (which fails to conceive human love otherwise than in latent conflict with divine love) does Claudel furnish us with a profound synthesis of Scriptural science and spirit, since his reflections are not based upon the literal meaning of the text. Yet his works contain many admirable passages penned in the language of a true believer who draws life from the Scriptures.—R. J. Cote.

138. P. Auvray, ECRITURE ET TRADITION DANS LE COMMUNAUTE D'ISRAEL, *BVChrét* 12 (1955-56), 19-34.—Many Catholics today have a Protestant outlook as regards the OT. They divorce the OT writings from the Jewish Traditions and consider them absolutely, as the Protestants do the NT. These deviations from the Catholic approach to the Scriptures in light of the rule of faith, the living magisterium, concern principally three domains: 1) the relations of Tradition and Scripture; 2) the relations of Tradition and the community of Israel; 3) the relations of Jewish traditions and the Church.

On (1) the main fault is to look upon these two sources of revelation as if they were independent of each other. On (2), OT does not exhaust the religious thought and heritage of the Chosen People. As in the NT the Church, not the Scripture, is the custodian of revelation, so in the OT must be considered both the Israelite tradition and the OT, to have an adequate appreciation of the total religious life of God's chosen people.

On (3), it is fundamental to stress the continuity between the OT and the NT. The continuity between the Jewish community and the Church, the new Israel, is often overlooked by Catholics. There must be had a continuity of interpretation if the NT is to be seen as the completion and enrichment of the OT. To appreciate the fidelity and at the same time the superiority of the NT as regards the OT we must take into account the traditions of the Jewish people. The influence of the Holy Spirit was operative in the OT as well as it is in the NT.—R. Murphy.

139. T. Worden, IS SCRIPTURE TO REMAIN THE CINDERELLA OF CATHOLIC THEOLOGY?, *Scripture 8* (1956), 2-12.—The positive sciences in the nineteenth century progressed to such a degree that they were applied to the study of the Bible. The results of such a technique were being used in the service of a philosophy totally hostile to the idea of a revealed religion. This was a serious threat to the Church fifty years ago. Rather than avoid all contact with such methods, the Church employed the same methods and showed that they do not lead necessarily to such disastrous results. In retrospect, we realize that no other alternative was possible if the Church was not to lose the chance of influencing contemporaries. There could hardly be a more forthright insistence on all that is meant by the critical approach than the encyclical *Divino Afflante Spiritu*. We cannot, even if we would, abandon this approach; nor can we imagine that nothing more is required than this method. The Catholic exegete must not forget his higher vocation as a theologian who is primarily concerned with the teaching of the truths of the Faith. There is no real distinction between biblical and dogmatic theology; any division which is made has no further justification than that of practical necessity. God has given us the Bible to show us what He has done for His chosen people and what He has expected from them. He also has given us the Church to teach us; she uses the Bible as her textbook. This textbook is not out of date; the inspired Word of God has much to teach us even in this age of critical scholarship.—R. E. Varnerin.

BIBLICAL RENAISSANCE IN EUROPE

140r. P. J. Morris on J. Coppens L'EFFLORESCENCE DES ETUDES BIBLIQUES SUR LE VIEUX CONTINENT (Analecta Lovaniensia et Orientalia (1954) 51-65), *Scripture 8* (1956), 29-30.—This is a survey of the biblical renaissance in Europe since the end of the First World War. On the scientific level the movement is largely prior to the First World War and carried on by scholars in many centers. Impetus has been given to the movement by *Divino Afflante Spiritu* which has lent a new atmosphere and mentality for research and teaching. C also points out the sound and active popularization of Sacred Scripture and its influence on theology both speculative and moral. He traces the causes and preoccupation of the biblical revival which has been accomplished within the Church with some stimulus from without. The author mentions the possible danger of arriving at the modernist thesis of a double truth, one Scriptural and the other dictated by the magisterium; in view of this he spends some time discussing the *sensus plenior*.—R. E. Varnerin.

141. L. Arnaldich, *BOLETÍN DE SAGRADA ESCRITURA: LOS ESTUDIOS BÍBLICOS DE ESPAÑA DESDE 1900 HASTA 1955, Salmanticensis 2 (1955), 426-471*.—This is an attempt to collect all the articles and books on S. Scripture published during the present century either in Spain or abroad by Spanish authors. A states that although, on the whole, the quantity and quality is inferior to that of other countries, yet nowadays Spanish studies on some particular themes can compete with, and even surpass other similar studies. Exegetes cannot keep ignoring them, especially those about *sensus plenior* (R. E. Brown recognizes that Spaniards "are now the most active writers on the subject"), and about textual criticism of the NT.

In the introduction which precedes the catalogue of titles, three periods are pointed out in the Scriptural studies of Spain, which are intimately connected with the political circumstances of the country. During the first period (1900-1924), the studies are not bright, among other reasons, on account of the political insecurity and because the biblical problems in other countries did not appear in Spain. The second period (1924-1936) is more brilliant. The A.F.E.B.E. (Association for the Promotion of Biblical Studies in Spain) is founded, as well as the magazine *Estudios Biblicos*. Names of specialists like Bover, Columba, Fernandez, Ubach, Goma appear frequently in publications and others begin to appear, such as Galdos, Ayuso, Herranz, Llamas. In this period also the Benedictines of Monserrat began their translation of the whole Bible from the original; translation and commentary were published in the Catalanian language. In 1926 national and foreign critics received the first volume, on Genesis, with sincere praise and admiration, which continued without interruption during the publication of the following volumes.

But the most important period, no doubt, is the third one (1940-1955). E. Nacar and A. Columba published, in 1944, the first Spanish translation of the Bible from the Hebrew and Greek. Not long after, J. Bover and F. Cantera offered another critical version from the original. Both Columba and Bover are Consultors of the Pontifical Biblical Commission, and their translation which has already seen several editions, deserved the unanimous approbation of the critics. Studies on the typical and fuller sense have been so excellent, that, according to Coppens, nobody should disregard them today. Nevertheless still more important are contributions to textual criticism. The most outstanding of these is J. Bover's *Novi Testamenti Biblia Graeca et Latina*. Its first edition appeared in 1943. B. M. Metzger comments on Bover's new methodology in evaluating textual relations, and adds that "among the chief contributions by recent Spanish textual critics must be placed the analyses of the P37 and the three Chester Beatty papyri, with the resultant demarcation in bolder relief of textual families" (*Journal of Biblical Literature* 66, 1947). Ayuso's contributions to this field are also noteworthy.

Two other works are now no less important. The first volume of Ayuso's studies on the *Vetus Latina Hispana* appeared in 1953. The author proves that the *Vetus Latina Hispana* was another text of the Bible, common in Spain during the first centuries, and different from the Itala and Afra versions, as well as different from that of St. Jerome. The value of this contribution and discovery cannot be denied. The other work, of great promise, is the new Spanish Polyglot. Outstanding specialists are working on the Spanish, Latin, Greek, Hebrew, Aramaic, Syriac, Targum, and Coptic texts. J. Bover, the most productive of all the Spanish Scripture scholars, who died in October 1954, left entirely finished the first volume of this Polyglot, which contains a long introduction and the critical text of the St. Matthew's Gospel.

Under the heading *General Introduction to Scripture* A then gives a list of 650 articles and books, with brief abstracts of the most important articles. Studies on the OT and NT will be listed in the next issue.—J. Cortés.

142r. M. E. Boismard, on *THE ROOT OF THE VINE*, ESSAYS IN BIBLICAL THEOLOGY, by Friedrichsen* and other members of Uppsala University. Introduction by A. G. Hebert* (London, Dacre Press, 1953), *RB* 62 (1955), 626-7.—This series of essays on biblical theology was translated and published in order to illustrate to the English-reading public the characteristic trends that have manifested themselves in the work of the Swedish exegetical school at Uppsala under the inspiration of Professor Friedrichsen.—G. Lindeskog, *The Theology of Creation in the Old and the New Testament*. This is a brief sketch of the ideas presented in Lindeskog's treatise on the same subject (Cf. *RB* 61 (1954), 465 ff.).—G. A. Danell, *The Idea of God's People in the Bible*. This is a theology of the People of God as found in the Bible from Abraham to the NT. The central theme is related to that of monotheism, universalism, and covenant.—A. Friedrichsen, *Jesus, St. John and St. Paul*. Too often exegetes have tended to oppose these three religious personalities to one another. F shows that their message, in its essence, is one. The divergences are to be explained by the need of adapting the message to the needs and circumstances of the different peoples to whom it was to be preached. The author considers the testimony of John equal in value to those of the Synoptics.—K. Stendahl, *The Called and the Chosen*. This study discusses the relationships in the teaching of Christ of the ideas of election, predestination, justice, and good works. One should not make an opposition between predestination and good works because these latter are the true fruit of a divine election to a justice that is not merely imputed but effected in man.—H. Sahlin, *The New Exodus of Salvation According to St. Paul*. Our salvation in Christ is conceived by St. Paul as a new Exodus wrought by the death and resurrection of Christ. It is by baptism and the Eucharist that we participate in this salvation. H. Riesenfeld, *The Ministry in the New Testament*. Ministries are essential to the Church. In Christ, the King of the new People of God, the ministries were united. The same functions were exercised by the apostles and, later in post-apostolic times by the elders and overseers. Thus there is a fundamental continuity in the matter of ministries throughout the NT, and this is confirmed by the use of the same images and metaphors to designate the ministries of Christ as those of His successors. Hence the same ministries should exist in the Church of today. B. Reicke, *A Synopsis of Early Christian Preaching*. The different types of primitive Christian preaching are analyzed in the last of this collection of essays. The principal forms used were defined by their special purpose, the conversion of the hearers, their instruction, or their edification, the transmission of a testament or of a message of farewell, and finally the apocalyptic sermon. All of these different forms are to be found in the preaching not only of Christ, but also of His apostles, and indeed of all those who receive the Church's mandate.—W. F. Macomber.

143. B. Gerhardsson, *ETUDES BIBLIQUES SCIENTIFIQUES ET PRATIQUES DANS LA SUEDE D'AUJOURD'HUI*, *BVChrét* 12 (1955-56), 98-105.—Although Sweden is Christian and Lutheranism is the official state religion, laicism is widespread. There are countless copies of the Bible, but it is a closed book for many people of modern Sweden. Attempts are being made to render the message of the Bible accessible. There is, first, the modern biblical research conducted in the universities. Within the last thirty years a new orientation is observable. More importance is given to the historical validity of the Scriptures. This new orientation is due above all to the work of the late professor, Anton Friedrichsen, (Uppsala). Against the program of *liberal exegesis* he formulated around 1930 a new program which he entitled *realistic exegesis*. It is a correct and scientifically objective critical research based upon an aban-

donment of all prejudices together with a profound familiarity with the milieu of the NT. First fruit of this research is in the field of ecclesiology. Against the individualistic tendencies of modern times, biblical theology stresses the NT viewpoint of the Church, as a visible and disciplined community. Secondly, there is a fundamental, dynamic unity in the Scriptures and especially in the NT with its salvation-history. Thirdly, scientific biblical research must be incorporated into the faith and work of the living Church. In the teaching of the Church the biblical commentaries hold today a central place. Modern pedagogical methods are being employed to teach the Bible. Study clubs and other group activities are being initiated.—R. Murphy.

144r. A. Chouraqui, on C. Tresmontant, *ÉTUDES DE METAPHYSIQUE BIBLIQUE* (Paris, J. Gabalda, 1955), *BVChrét* 12 (1955-6), 118-9.—This book is a return to the Bible as the first source of knowledge, a return that is characteristic of the profound tendencies of contemporary theology. It is a systematic treatise on metaphysics based upon the idea of creation. T runs the danger of concordism, i.e. the linking of the Word of God to the conclusions and interpretations of contemporary science. Also, T claims an absolute opposition between Semitic and Greek thought, which seems to contradict historical findings. Finally, T has not considered sufficiently the traditional Jewish exegesis which would have enriched his intuition of the centrality of the fact of creation.—R. Murphy.

145r. J. Grassi, on C. Pierce, *CONSCIENCE IN THE NEW TESTAMENT* (Chicago: Allenson, 1955), *CBQ* 18 (1956), 106-107.—This is a study of *Syneidesis* in the NT in the light of its sources and with particular reference to St. Paul, with some observations on pastoral relevance today. The modern usage of *conscience* interferes with the proper worship of God in Christianity because it takes a single element of *Syneidesis* and vastly over-emphasizes it, making it a sort of idol. *Syneidesis*, when it is used in a moral sense, resides in the nature of man; it regards specific acts in the past; its function is one of pain when man oversteps the moral limits of his nature. The author claims that this is the meaning that the NT writers gave it, having taken it over from the Greek world without changing it. The modern meaning of *Conscience*, as a common sense guide to action whether present or future is not a usage of the NT. P's work is a valuable contribution to biblical studies and, though not agreeing with P's meaning of *Conscience* in the NT, G says that his conclusions regarding the misuse of the modern word remain valid.—J. McGrath.

146. Y. Tremel, *L'HOMME ENTRE LA MORT ET LA RESURRECTION D'APRES LE NOUVEAU TESTAMENT*, *LetV* (1955), 33-58.—A study of Christian eschatology and its relation to the anthropology of the human soul, especially as it concerns the period between death and the resurrection of the body. Protestant exegetes generally dissociate the notion of Christian hope from any Platonic dualism, and Bultmann claims that there are in the NT no formal affirmations of the period between death and resurrection. To understand the problem, the Jewish milieu of Christ's time, in which the notion of resurrection dominates the horizon, must be explored. In the apocalyptic and rabbinic literature the earlier OT notion of a neutral Hades had evolved into that of a Paradise for the just and Gehenna for sinners. Both stress the notion of moral retribution immediately after death. The Essenes of the time maintained a strong belief in the immortality of the soul. While the NT preserves the idea of "this world" and "the world to come" and the apocalyptic terminology, the doctrine is totally transformed by Christ's teaching. According to Him the Kingdom is already here, and life eternal is held out to all who receive Him. In Luke's parable

of Lazarus and Dives, the reward and punishment are immediate. The consolation of Lazarus finds a counterpart in the reward of the Good Thief because Jesus has opened Paradise. In the debate with the Sadducees on resurrection, Jesus uses as a proof the fact that the patriarchs are already living and hence will rise again. The whole argument rests on the relation of immortality and resurrection. In Paul the return of Christ dominates early Christian hope, and He is expected soon. In his later Epistles a more personal hope is manifest, to which is added the idea of the end of exile and the receiving of a promised heritage. This hope is a reflection of that of the early Christian community, which first centered on the return of Christ and the resurrection of the dead. This polarization adds an absolutely original element to the Christian notion. For the Christians the fate of man after death is not a problem of nature and is not formulated in terms of immortality of the soul but in terms of salvation. The evidence of Greek dualism is difficult to discern and was, in fact, avoided by Paul for whom death was not a liberation from the flesh but a gain and heritage to be with Christ.—W. Mc Innes.

147. A. Descamps, *LA DESTINATION UNIVERSELLE DE LA REDEMPTION*, *EglViv* 7 (1955), 416-434.—That revelation is for all men appears most clearly in the New Testament in four ways (1) the actions of Jesus, (2) His teaching, (3) the missionary work of St. Paul, and (4) the Pauline theology of a universal recapitulation in Christ.

(1) On occasion, Jesus travelled to the land of the hated Samaritans. He visited Tyre and Sidon. Even Galilee, the principal theater of His activity was not perfectly orthodox and was somewhat Hellenized.

(2) Jesus preached a charity which knew no national boundaries. (Lk 10: 30-37 and Mt 5:43-48). As the Evanston Conference noted, "Jesus Christ revealed in God the Father of all . . . and we are all brothers."

(3) St. Paul's long combat against the Judaizing Christian missionaries gave to us an imperishable theological movement: the *Magna Carta* of liberty in Rom and Gal. In the Body of Christ all purely natural human values are crucified. Since man must pin all his hopes in the Cross of Christ, Judaism as a system of salvation is forever condemned.

(4) The Captivity Letters, especially Eph and Col, give a more positive and serene view of the all-powerful nature of Redemption. They emphasize the depths of the Person of Christ and the wide extension of His Redemptive Death. Christ exerts a primacy over all men because He is the First-born and the Heavenly Man. D epitomizes the global extent of the Recapitulation by this quotation from Cerfaux's *Le Christ dans la théologie de saint Paul*: "The world came from One God and Only Lord. . . . Symbolizing this unity there was one man at the beginning of the human race. . . . Before Christianity nothing remained of the primordial unity of the world. Sin, idolatry and the Evil Spirits had introduced a kind of universal dispersion. . . . The work of Christ consisted in re-creating the original unity. . . . This is the mystery hidden in God—the unity took on cosmic proportions, englobing not only this visible Earth but also the entire Universe with all the Spirits. . . . Thus the concept of unity or of a total religious unification is at the very center of the mystery." —B. Scully.

ON THE PROBLEM OF SUFFERING

148r. G. Heutherst on E. F. Sutcliffe, *PROVIDENCE AND SUFFERING IN THE OLD AND NEW TESTAMENTS*, Thomas Nelson and Sons, Ltd., 1955, *Scripture* 8 (1956), 30-2.—S's latest book on the problem of suffering is a valuable contribution to Biblical Theology. The author discusses the unsatisfactory answers found in various religions. He then traces the problem as it is unfolded in

the OT and NT in relation to the doctrines on corporate solidarity, God's supreme justice, individual retribution, vicarious suffering, the Mystical Body, poverty, and conformity with Christ's sufferings. The book is an excellent exposé of an intricate problem.—R. E. Varnerin.

149r. Anon., THE DOCTRINE OF SUFFERING, on E. F. Sutcliffe, PROVIDENCE . . . *TLitS Jan. 13* (1956), 25.—The biblical doctrine of suffering is more profound and adequate than that of other religions; the biblical doctrine developed over many years. Realization of the moral necessity of a future life for the vindication of God's justice is gradual but clear and, finally, complete in the OT. Suffering becomes fully redemptive in Christ; the NT also shows sufferings of Christians as ministerial of Christ's redemption through membership in the Mystical Body. In all this S successfully gives the actual biblical teaching in its historical setting, not an original and definitive solution of the problem of suffering (which was not his task).—W. M. Abbott.

THE BIBLE AND ISLAM

150. E. Beaucamp, MESSAGE BIBLIQUE EN TERRE D'ISLAM, *EglViv* 7 (1955), 435-46.—The attempt of a student of "the theology of material realities in the Old Testament" to enter, during a visit in the Islamic East, into religious dialogue with Muslims seems to have failed. Wishing to spare others his experience, he writes a study in diagnosis. The cause of the failure is found to be a lack, on the Muslim side, of the basis necessary for such a dialogue. Quite aware that his harshness may disconcert, Beaucamp proceeds to divide the blame between the Coran and the organization of Islamic society. In comparison with the developing Judeo-Christian revelation the Coran is a lifeless fixed book, which, by excluding the elevation of human nature to be Incarnation, flattens out the whole of history. As against the ethnic, geographic, political, and spiritual unity of Israel and the universal zeal and appeal of Christianity, Islam lacks unity, a center of gravity, missionary fervor, and, quite generally, a sense of responsibility.—J. A. Devenny.

NT INFLUENCE IN LAW

151. J. C. H. Wu, CHRIST IN COMMON LAW, *CathW* 182 (1955), 110-115.—The article is a chapter from the author's latest book: *Fountain of Justice* (1955: Sheed & Ward, New York). The theme: "Anglo-American jurisprudence—the common law of England before the 19th century, and the common law of America since the 18th century—is permeated with the spirit of Christianity to a greater degree than any other system of law except Canon Law." This is amply illustrated by a number of cases chosen at random. "Where the common law is at its best, you feel that Christ Himself would have smiled upon its judgments. It is so because in many cases the judges have not hesitated to draw their inspiration and light from the words of Christ and His Apostles." Outgrowing any provincialism, many of the great judges of the common law have been most ready to draw upon other systems of law, hence, too, upon the precepts of natural law and natural justice, with happy consequences that the common law possesses something of the catholicity of Christianity. "In some cases the Christian influence is so subtle that you cannot put your finger on any specific precept which the Court is applying . . . yet you feel a Christian atmosphere diffused throughout the opinion."—S. Su.

152r. T. W. M(anson), on A. Bentzen, KING AND MESSIAH (Letterworth Press, England, 1955), *MGWkly Dec. 1, 1955, 6*.—This is B's own translation of a work which originally appeared in German in 1948. Its special value is

that it sets out clearly and concisely the chief results of a vast amount of work done in this field by Scandinavian scholars. The book is a splendid example of the way in which first-class work on the OT can light up the NT.—W. M. Abbott.

153r. R. Ginns, on L'ATTENTE DU MESSIE (Recherches Bibliques de l'Université de Louvain; Desclee de Brouwer), *Blackfriars* 36 (1955), 248-250.—*L'Attente du Messie* is a study of the problem of Messianism. It is composed of a series of papers by Belgian and Dutch scholars who deal with the themes of the origins of Messianic expectation, the Emmanuel prophecy, the Suffering Servant of Yahweh, Christology in St. Paul, etc. The discussions not only treat traditional ideas, but also give many references to modern studies on these subjects, traditional and liberal. Recent archaeological research is brought to bear on these ancient Biblical themes.—H. Murphy.

154r. Koester, on L. Cerfaux, J. Coppens, R. deLanghe, V. de Leeuw, A. Descamps, J. Gible, B. Rigaux, L'ATTENTE DU MESSIE (Bruges: Desclee, 1954), *Scholastik* 30 (1955), 615-6.—A collection of essays by experts who attended the Bible conference at Louvain in 1952. The notion of the expected Messiah is examined. The Messianic titles of King, Son of Man, Servant of God, Prince, Teacher of Justice and others are analyzed in the light of the OT and NT as well as the Judaic writings and the experience of the primitive Church.—J. Kerdieus.

CHRIST AND THE CHURCH IN THE NT

155. O. KUSS, JESUS UND DIE KIRCHE IM NEUEN TESTAMENT, *ThQ* 135 (1955), 28-55; 150-183.—In the Synoptics Jesus constantly preaches the theme of the Kingdom of God, both with respect to the final judgment and as present among men. The nature of this Kingdom is very clearly described in the parables of Mt 13. Essential to an understanding of the whole problem is a proper understanding of Mt 16:17-19. Catholic exegetes agree, that the words were addressed to Peter personally, who is the rock and on whom Christ is to build his *ekklesia*, the new *qahal* Yahweh; that this Church, will always withstand the onslaughts of the powers of hell; that Peter and his legitimate successors have the power of the keys, i.e., to bind and loose.

In the Pauline letters the Church is pictured not as a merely unified group like a club, but as a vital organism, a living body, in which every member has its own distinct function in the increase of the entire organism. By Baptism one is incorporated into this body of Christ. From the mere fact that Paul does not lay much stress on the constitutional organization of the congregation, one would do him an injustice to argue that he knew or cared nothing of these matters, because in I Thess, I Cor, and Rom, mention is made of bishops and deacons and those whose duty it is to manage the community, the Church. In the letters to the Colossians and Ephesians the concept of the Church as a body is expanded. Christ is the Head of this body. He it is who gives it its inner unity and support. In the Petrine letters, the members of the community are living stones of the "house of God". They are the flock of God; Jesus is the shepherd and overseer (*episkopos*) of their souls; in the community there are elders (*presbyteroi*) to tend the flock of God.

Though in John's Gospel and First Epistle, there is no word for Church or community, there is no doubt about their reality. St. John considers more the inner spirit. The union with Christ and the Father takes its full effect in the unity of the believers among themselves. The world and its erroneous teachings are the real danger to this unity, and it is for these believers that Jesus

prays at the Last Supper. Among the writings of the Apostolic Period, the *Didache* assigns an important place to the apostles and prophets, who should be given freedom in the communities to exercise their office. The first letter of Clement of Rome has an important place in the building of the growing church because of its insistence on the primacy and on derivation of all authority from God. In conclusion, the Protestant claim that the Church today is radically different from the Church that Jesus founded, is considered. The belief that Jesus in the Church today works through His delegated officials finds a strong basis in the NT and is clarified more and more in the life of the Church. These officials are Ministers of God in the NT sense of the words. Jesus alone is the Lord and Master of His Church.—N. Decker.

156r. G. Philips, on Is. Goma Civit., UBI SPIRITUS DEI, ILLIC ECCLESIA ET OMNIS GRATIA. El Espíritu Santo y sus "carismas" en la Teología del Nuevo Testamento (Barcelona, Seminario Conciliar, 1954), *ETL* 31 (1955), 452.—The Introduction gives the present status of Ecclesiology. The first part shows briefly but thoroughly the way in which the Holy Ghost works in the Church with special emphasis on grace and the indwelling. Then the charismata are examined carefully in the light of St. Paul. There is sufficient and appropriate documentation.—J. Bennett.

AGAPE

157r. A Ceresa-Gastaldo, on C. Spicq, AGAPE, PROLEGOMÈNES À UNE ÉTUDE DE THÉOLOGIE NEO-TESTAMENTAIRE (Publication Universitaires de Louvain, 1955), *SculC* 183 (1955), 312-319.—S pursues a new method of research in studying the meaning of agape; he works out its meaning from the interpretations of numerous texts both biblical and extra-biblical.

S dedicates the first chapter to the meaning of love in the classical Greek (p 1-70): analysis of the study of the derivatives of *stergo*, *erao*, *phileo* and *agapao*. He enlarges and deepens the research on a number of texts which had up to now been considered as part of the general vocabulary. The word *agapao* which interests us most has the following precise meaning according to the Greek orators and Aristotle: love which implies not only a judgment of value and esteem but also preference, disinterestedness, gratitude—in brief: *prediligere*.

The second chapter treats of Charity in the OT (p 71-119): the love of God. The God of the OT cannot be defined as the God of Fear. The biblical texts: the metaphors of the shepherd, the doctor, the father (p. 110), the mother (p 116, 201), the spouse (p 113). All these show the genius of the Semitic people, the way they expressed the reality of a God, who is thought of as having a heart (p 167). The love of God for creatures has nothing to do with false sentimentalism. It is spiritual and is shown as attachment to creatures, exclusive, jealous (p 117); because it is essentially *moral* it demands perfection and holiness in those whom He loves. The characteristics of man's love of God are expressed by *agapao-ahabh*, i.e. love between unequals, love of inferior for superior. *Ahabh* is love, gratitude. The true love is to respect His will (p 89, 94, 203), by observing His commandments. From p 120-129 there are two brief appendices clarifying the meaning of some Hebrew terms which have to do with *ahabha*.

The last chapter deals with Charity in Palestinian and Hellenistic Judaism. Palestinian Judaism (131-143): in the Testaments of the Twelve Patriarchs the concept of love involves concretely compassion, reconciliation, and forgiveness. With regard to love of neighbor the rabbis insist on almsgiving. But it is far from the love of the NT; it is utilitarian. Hellenistic Judaism: *eros*, the highest form of religious love, a mystical union with God

(influence of Philo's Platonic vision of the Bible). Abraham is for Philo the perfect type of this love of God, grateful for the divine benefices and full of adoration which is manifested in the total dedication to the will of God (p 180).

Spicq deepens the research of the use of *agapan* in Josephus contemporaneous with the NT. He comes to the conclusion that *agapan* has the same usage as in the popular lexicon.

Conclusion (p 194-211): the novelty of the concept of *Agape* is put in a new light, that of the reality of God who loves men faithfully and gratuitously, and the ethical duty of man to acknowledge and correspond to this love with a loving obedience, accomplishing the divine will.—G. German.

158r. J. W. S. on A. Nygren, *AGAPE AND EROS* (Part I. A Study of the Christian Idea of Love. Part II. The History of the Christian Idea of Love. Trans. by P. S. Watson. London, S.P.C.K., 1953) *NRT* 187 (1955), 1140.—This is a new translation of a great work in positive theology by the noted Swedish theologian. An analysis of the work in French translation will be found in *NRT*, 1953, p. 662.—R. J. Cote.

PRAYER, MORTIFICATION, AND THE NT

159r. Schierse, on R. Kerkhoff, *DAS UNABLÄSSIGE GEBET*. Beiträge zur Lehre vom immerwährenden Beten im Neuen Testament (München: 1954, Zink), *Scholastik* 30 (1955), 618.—The concept of unremitting prayer is approached by treating the eschatological motive, the relation of such prayer to the practice of rabbinical Judaism, OT ideas and types, customs of ancient letter-writing, psychological factors, and the message of the NT. A clear-cut method of handling the matter, including an analysis of terminology, and freedom from the influence of widespread *Mysterienstil*, are merits which are particularly noted.—J. Kerdieus.

160r. M.-E. Boismard, on R. Kerkhoff, *DAS UNABLÄSSIGE . . . RB* 112 (1955), 629.—We are often told in the NT to "pray always". Precisely what are we to see in this recommendation? After gathering the different texts that allude to the theme of continual prayer and analyzing the terms used to indicate the idea of prayer and that of continuity, K endeavors to detect the purport that each text has. He notes that Christ's insistence on unceasing prayer is always linked with the *Parousia* and the general distress that will accompany it. He also insists on the interiority of the service of God against the exterior legalism of the Jews. Paul resumes Christ's teaching and develops it, showing how prayer brings the Christian to share in Christ's victory over the powers of darkness, and to emphasize God's gifts as many motives for continual thanksgiving. Much of the treatment is both solid and illuminating.—W. F. Macomber.

161. A. Lefèvre, *SE RENIER SOI-MÊME, Christus* 9 (1956), 8-16.—The self denial proposed by Christ implies acknowledgment of the truth that God is all; a lesson learned slowly through the experience of good and evil, yet taught perfectly by Jesus, denying Himself in confessing the Father. The appeal to follow Christ includes a call to necessary self denial which is, in the following of Christ, not simply a preliminary disposition but one of the constitutive elements of a fruitful apostolate.—W. J. Read.

162. P. Agaesse, *ABNEGATION ET JOIE, Christus* 9 (1956), 81-92.—Joy is intrinsic to every sacrifice demanded by Christ's doctrine of total abnegation. Abnegation is the process of purifying the will from self-binding pride, free-

ing the soul for love. This daily process of purification, of rebirth, involves three distinct but inseparable stages; each has its own degree of self-renunciation, as well as concomitant joy. The law, faith, and the resurrection are the three stages. Acquiescence in the law of Moses and of Christ is renunciation of self-will before the sanctity of the divine will. Faith enables the soul to pass from this stage to absolute self-abnegation before the majesty of God's will as seen in the trials He sends into its life. The final stage of abnegation is the movement of a will totally abandoned to *l'emprise de la charité*. As each stage is lived the soul is progressively freed from self. With its new freedom the soul can leap to God the source of its joy.—J. R. Laughlin.

163. W. De Broucker, *L'ABNEGATION DANS LA PRIERE, Christus 9 (1956), 52-60*.—This affective, ascetical essay attempts to explain why prayer is essentially a mortifying experience; why, indeed, it surpasses all other spiritual media, even those conventionally termed mortifications, in producing an authentically selfless person. Reasons for prayer's marvelous effectiveness in this respect are discovered in the gospels, where prayer is seen to connote; 1) vigilance, "Watch and pray"; 2) a deliberate renouncement of one's own preference, "prayer and fasting"; 3) patience, "Pray without ceasing"; 4) trial, "Pray that you enter not into temptation"; and 5) apprenticeship, "Lord, teach us to pray." (The article lends itself admirably for adaptation into a spiritual conference.)—J. J. Walsh.

164. A. Van der Perre, *LA CROIX DE CHRIST ET LA MORTIFICATION, ColMech 25 (1955), 719-20*.—Mortification and the Cross are not ends in themselves but important and necessary means of acquiring unity with God through charity.—J. Brennan.

ST. PIUS X AND SACRED SCRIPTURE

165. H. Em. Card. James Lercaro, Abp. of Bologna, *SAN PIO X E LA SACRA SCRITTURA, San Pio X (Pontificio Istituto Biblico, Roma, 1955), 13-22*.—Leo XIII adverted to the danger of modern non-Catholic biblical criticism in his encyclical *Providentissimus*; he also established the Biblical Commission and planned for a Biblical Athenaeum in Rome. Pius X, his successor, was aware of the importance of the biblical movement. He was the founder of the Biblical Institute. Catholic biblical scholars were urged to use all that modern science could offer under the guidance of the magisterium of the Church. Positive statements of the Biblical Commission followed soon; revision of the Vulgate, recommended by the Council of Trent, was entrusted to the Benedictines; scholars and professors well trained in the Institute now began to produce works of scientific value in OT and NT studies. The merit of Pius X consists precisely in the impulse given to the study and love of Sacred Scripture. He defended firmly the two principles that God is the primary author of the Bible and the Church is the authentic interpreter of the divine word. He also held that scientific truth can never be opposed to the divine revealed truth. *Humani Generis* (Pius XII) illumines faulty opinions among some Catholics in biblical matters in the light of the same principles which Pius X constantly affirmed and actualized.—J. Jarski.

166. E. Vogt, *SAN PIO X, FONDATORE DEL PONTIFICO ISTITUTO BIBLICO, San Pio X (Pont. Ist. Biblico, Roma, 1955), 23-42*.—Pius X confirmed the Biblical Commission, founded by Leo XIII a year previously, and authorized it to confer academic degrees in Scripture. Pius called Prat back for work in the Commission; he invited Eugenio Tisserant to start a center of Assyrian

language studies in the Roman Athenaeum; he approved Fonck's proposal to found a Biblical Academy in Innsbruck. A year later Fonck was the key man in the founding of the Biblical Institute in Rome, with assistance from Card. Merry del Val, Secretary of State. The Institute, entrusted, amid opposition, to the Society of Jesus, was provided funds by a noble French family, Viscountess du Coëtlosquet, and was solemnly inaugurated in the third scholastic year, on Feb. 24, 1912. The Institute has trained more than 900 professors who, dispersed throughout the world, lead the biblical movement. The Institute has fostered a solid development of biblical science which derived strength from an organic communication with the Catholic tradition and the living magisterium of the Church.—J. Jarski.

167. A. Bea, *IL BEATO PIO X, GLI STUDI BIBLICI E L'ISTITUTO BIBLICO, San Pio X (Pont. Istituto Biblico, Rome, 1955), 43-57.*—Before the turn of the century Catholic scholars who opposed the errors of the rationalists, evolutionists, and pragmatists about the origin, development, and inspiration of Scripture were young and inadequately prepared; some of them started to compromise with their adversaries. Leo XIII foresaw the danger and in *Providentissimus* gave a solid basis to biblical studies. In 1903 the Biblical Commission was established to check the spreading errors of Modernism. Leo realized the need for solid scholarship; he planned a Biblical Athenaeum in Rome, but its realization fell to his successor.

Pius X had followed the growth of Modernism as Bishop of Mantua and then as Patriarch of Venice. Lack of funds delayed the erection of an Institute; so he stimulated biblical studies by giving the Biblical Commission faculties to confer academic degrees in Scripture. The encyclical *Jucundo Sane* (1904) showed his appreciation of the scientific approach. In other writings he condemned modernism, made the decisions of the Biblical Commission of equal authority with those of the Sacred Roman Congregations, and provided uniform regulations for the training of Scripture scholars and to safeguard them from heterodox errors established the Biblical Institute (1909) as a center for the promotion of higher biblical studies. It was to achieve this aim by lectures and practical exercises, by providing such necessary means as an excellent library, and by scientific publications. He never feared, but rather encouraged truly scientific investigations. The marked progress of biblical studies since that time has demonstrated how great a debt biblical scholars owe to the saintly Pius X.—J. Jarski.

168. E. Siegman, *THE DECREES OF THE PONTIFICAL BIBLICAL COMMISSION, CBQ 18 (1956), 23-29.*—In the reviews of *Enchiridion Biblicum* by Fathers Miller and Kleinhaus, Secretary and Undersecretary of the Biblical Commission, we have the mind of the Bibl. Comm. itself. Important paragraphs from their reviews bring out, first, the important distinction between decisions that are in some way connected with the truths of faith and morals and those that treat questions of literary and textual criticism, and secondly, the freedom of scholars with regard to the latter. In some instances, however, decisions affirming the historical character of certain parts of the Bible have a relation to truths of faith. Such, S points out, are the decisions that safeguard the historicity of the Gospels, Acts, and Gn 1-3, which in turn must be understood in the light of *Divino Afflante Spiritu*, subsequent papal pronouncements on the determination of the literary forms, and the response of the Biblical Commission to Cardinal Suhard on the genre of Gn 1-3. S closes with a note on the healthy conservatism that should mark the Catholic scholar, a conservatism that means a reluctance to forsake the positions enunciated in the decisions of

the Bibl. Comm. until the atmosphere is sufficiently cleared so that the scholar can see the cogency of the contrary position.—J. McGrath.

169r. C. Spicq, on S. Del Paramo, *EL PROBLEMA DEL SENTIDO LITERAL PLENO EN LA SAGRADA ESCRITURA* (Comillas: Univ. Pont., 1954), *FZfPT* 2 (1955), 480-1.—This little book (57 p.) may serve as a good introduction to the problem of the *sensus plenior* now under debate. But the author envisions the *sensus plenior* only in the OT, and also seems at times to confuse this *sensus plenior* with the typical sense.—R. Richard.

ARCHAEOLOGY

170. J. Starcky, *THE NABATAEANS: A HISTORICAL SKETCH*, *BA* 18 (1955), 84-108.—A rather complete monograph on the Nabataean Arabs who appear in the land of Edom sometime about 300 B.C. as desert nomads and gradually establish a kingdom astride the trade and caravan routes leading from India, China, and the Persian Gulf. Eventually they are incorporated into the Roman Empire under Trajan in 106 A.D., and finally assimilated into the Syrian and Arab population of the region. Their fortress capital of Petra, excavated by the late Sir W. Flinders Petrie, is identified by the author, a French Abbé and archeologist, with the Rock of Edom mentioned in the prophet Abdias (1-15). Their hostile relations with the Hasmonaean and Herodian kings of Judaea, which are of interest to NT scholars and historians, are carefully traced and dated.

Two direct connections with the NT emerge from this study. This is that the wife whom Herod Antipas put aside to marry Herodias, a former wife of his brother Herod Philip (Mt 14:3f.), was the daughter of Aretas IV, king of the Nabataeans. The second is that Paul's escape in a basket from the walls of Damascus in 39 A.D. was occasioned by the ethnarch of this same Aretas who kept watch at the city gate (2 Cor 11:32). The inclusion of Damascus in the kingdom of the Nabataeans at this time, however, seems unlikely, and this presents a problem. The author suggests that this ethnarch may have been a kind of consul of the Nabataean colony there, provided with a small troupe of attendants, but leaves the question open.—R. F. Healy.

171. B. Schwank, *QUALIS ERAT FORMA SYNAGOGARUM NOVI TESTAMENTI?*, *VD* 33 (1955), 267-79.—S reconstructs Galilean synagogues in which our Savior was wont to preach, but first he considers the synagogues of the second and third centuries after Christ as revealed by excavations. Two distinct types are uncovered; one, exemplified by Beth Shearim in Galilee, is of a Romano-hellenic style, a highly ornate basilica consisting of three naves, two rows of columns, and a separate gallery for women; the other exemplified by Dura on the Euphrates and Lif in North Africa, is of a simple house style, a humble assembly hall with no columns or gallery.

No synagogues existing in Galilee at the time of Christ have been unearthed. Did two distinct types exist then? First S notes the obvious solution: since all the contemporary synagogues uncovered in other lands or described in pagan literary works conform to the Romano-hellenic type, it would seem to follow that the synagogues of Galilee were all of that type. Objections are answered. The synagogues of Dura and Lif though in distant parts of the Diaspora were of the same type. This suggests the existence of their original in the homeland. Again, synagogues begin to be constructed immediately after the Exile before the Romano-hellenic culture existed. Further, the Centurion of the Gospels, a man of modest means, constructed two synagogues for the Jews. This would be impossible if they were the elaborate basilicas of the

Romano-hellenic style. Also, we know from Talmudic sources that about four hundred synagogues existed before the destruction of Jerusalem by Vespasian, yet we find no traces of them today. This is most strange if they were pretentious affairs adorned with many columns and even a gallery. All the difficulties taken together prove the existence of a type of synagogue in Galilee different from the Romano-hellenic.

What style were these vanished synagogues in which Christ taught? S approaches the problem through the study of the use of the two Greek words *proseuchai* and *synagoge* by the secular authors, Philo and Josephus. He maintains that *synagoge* was the apt term for the Jews to use to describe a small, unpretentious building such as the one at Dura, whereas *proseuchai* was applied in Galilee only to the Romano-hellenic basilica at Tiberias although in the Diaspora it was used indiscriminately wherever the word *synagoge* was unknown to the pagans. He concludes that *proseuchai* is to be used primarily to denote a beautiful basilica, while *synagoge* is to denote a humble house of prayer.

Finally, only once in the NT is *proseuchai* used and then to denote the basilica which the wealthy and generous Philippians had constructed. In all other places the word *synagoge* is employed. S reflects in conclusion upon the picture of our Savior loving to preach to the intimate, humble, unaffected atmosphere of these small houses of prayer while deliberately avoiding the pretentious magnificence of the basilica at Tiberias.—J. O'Neil.

172r. J. M. C. Toynbee, on J. Carcopino, *ÉTUDES D'HISTOIRE CHRÉTIENNE—LE CHRISTIANISME SECRÉT DU CARRÉ MAGIQUE: LES FOUILLES DE SAINT-PIERRE ET LA TRADITION* (Editions Albin Michel, Paris) *DubR* 229 (1955), 484-488.—The first of these two studies is on the well known Latin word-square, of which two alternative versions exist—*Sator/Arepo/Tenet/Opera/Rotas* and *Rotas/Opera/Tenet/Arepo/Sator*. An example of the second version was found in 1868 at Cirencester (Corinium); in 1925 and again in 1936 versions of the word-square were discovered at Pompeii. Most scholars accept the Christian origin of the square, which would seem to prove the existence at Pompeii of a group of Latin-speaking Christians prior to the tragedy of 79 A.D. C disagrees but his own theories are not convincing.

C's second study, occasioned by the publication at the end of 1951 of the great official report by the Vatican excavators of the discoveries made beneath St. Peter's during the decade 1939-49, accepts unreservedly the verdict of the excavators that the tomb of St. Peter has been certainly identified beneath the high altar of the Basilica. It is highly probable that the excavators have found St. Peter's tomb, but it is not certain. C, furthermore, tends to attribute to the identification of the Apostolic tomb a dogmatic importance that it does not actually carry. The reviewer again takes issue with the author on the theory that the Apostle's relics (or what were believed to be his relics) were translated at the time of the Valerian persecution in 258 from the Vatican to the site of the present church of San Sebastiano on the Via Appia, and were not returned to the Vatican until perhaps as late as the pontificate of Gregory the Great in the early sixth century. None of the author's arguments carry conviction.—W. J. Raftery.

173. C. Roth, *MESSIANIC SYMBOLS IN PALESTINIAN ARCHAEOLOGY*, *PEQ* 87 (1955), 151-164.—The destruction of the second Temple in 70 A.D. did not diminish Jewish Messianic hopes. The captivity after the end of the first Temple lasted about 70 years. After a similar period following the end of the Second Temple a restoration was popularly expected. This may explain the rebellion

of Bar Kochba 132-5. The three symbols which appear most commonly are the seven branched candelabrum, the ram's horn and the palm branch. These are Messianic symbols. The symbolism of the seven branched candelabrum is obvious; the ram's horn signifies the calling together of the people for the redemption; the palm branch symbolizes jubilation. Another symbol is the vase, perhaps a container for oil used for anointing the Messiah.—R. V. Dunn.

174r. F. Landsberger, on E. R. Goodenough, *JEWISH SYMBOLS IN THE GRECO-ROMAN PERIOD*, *AJP* 76 (1955), 422-25.—The recent appearance of the first four volumes of a projected seven volume opus on Jewish symbols, ranging "in time from the first to the seventh century of the Christian era," and "in space over the vast territory that had Jewish settlements," prompted this review. G is commended for his thorough and painstaking collection, description, and reproduction of every scrap of archaeological evidence. The entire third volume is devoted to illustrations, "no fewer than 1,209." G has scoured not only Palestine but has probed into every possible corner of the Diaspora. His method is to try to comprehend the meaning of individual motifs in this exhaustive collection and his purpose, as given in his own words, is to explore "the religious attitudes of the Jews in the Greco-Roman world." G's comprehensive knowledge of the literature of the times, Jewish and non-Jewish, lends considerable weight to his interpretation of the evidence. But L criticizes G's exclusive approach in not admitting the purely decorative in art nor the merely utilitarian, and in attributing symbolic content to every detail. He gives instances from the floor mosaics of the synagogues in Hamman Lif (Naro) and in Beth Alpha where he feels this exclusive approach has led the prodigious collector astray. He also objects to G's inference of "two sharply opposed trends in Judaism,"—Rabbinism on the one side and on the other "a Hellenistic Judaism of mystico-eschatological character." Of the latter class Philo is an outstanding example. "It would be better," says L, "to speak of only one Judaism of which Rabbinism, however, was not the complete expression, . . ." While L regrets that G tends to be too dogmatic in certain of his assumptions, he would still lavish praise on the work done as "an invaluable and indispensable contribution to the knowledge of Jewish art."—J. S. Bowe.

DEAD SEA SCROLLS

175r. X. Ducros, on A. Vincent, *LES MANUSCRITS HÉBREUX DU DÉSERT DE JUDA* (Paris, Fayard, 1952) (Coll. Textes pour l'histoire sacrée) *BLitE* 56 (1955), 172.—An interesting work which has a complete collection of the texts of Qumran, Murabba'at, and Wady an Nar which have been published up to now. The translations are good; there is an excellent introduction and a history of the discoveries; an estimate of the results is made.—A. Jolson.

176r. C. Spicq, on Barthelemy and Milik, and other contributors, *DISCOVERIES IN THE JUDEAN DESERT, I: QUMRAN CAVE I* (Oxford: Clar. Press, 1955), *FZfPT* 2 (1955), 479-80.—This is the first volume in the official series which will publish the data on the manuscripts and objects found in the Dead Sea region. As far as the manuscripts are concerned, this represents the *editio princeps* of Q I, and the reviewer marvels that such a laborious undertaking has been completed in what is so short a time since the actual discovery.—R. Richard.

177. A. Metzinger, *DIE HANDSCHRIFTENFUNDE AM TOTEN MEER UND DAS NEUE TESTAMENT*, *Biblica* 36 (1955), 457-481.—M lists the opinion of some scholars on the Scrolls. Kuhn and Dupont-Sommer expect revolutionary

effects. M scores Dupont-Sommer's theory that Jesus is the re-incarnation of the Teacher of Righteousness. Teicher holds that the Habbakuk Commentary is a polemic against Paul, the false priest, by the Judaeo-Christians before 70 A.D., and that the author is a radical opponent of Paul in the days when he was known as Saul. Jesus, he holds, is undoubtedly the teacher of righteousness and the proof (the elevenfold appearance of the Greek *chi* on the edge of the Isaiah scroll) is so cogent that it should convince "even the most die-hard skeptic." Parallels and differences:

1) *Organization and discipline*: Qumran (hereafter referred to as Q) law reminds us of many features of the early Christian community mentioned in Acts and the Pauline letters. Public spirit is stressed in both. In Q there is a thirty day excommunication for falling asleep in the congregation, while St. Paul shows greater understanding in the case of poor Eutychus mentioned in Acts 20:7.

2) *Cult and liturgy*: Jungmann points out that we may here have the key to the puzzle of the origin of Christian hours of prayer. Perhaps in Q's liturgical calendar is to be found the origin of the Roman ember days. In Q the painfully exact observance of times and periods is considered as from God and the first object of divine revelation. Presumably with Q began the transfer from the Jewish lunar to the Hellenistic solar year. Perhaps Q may give us a clue to the true date of Easter.

3) *Theological doctrines*: Q divides man into two classes: Sons of Light and Truth and the Sons of Darkness and Unrighteousness. This is the historical dualism of the OT and the same moral and religious dualism of the Jewish apocrypha. Existence is a warfare and here we may find the background for the NT references to the armor of God and of Christ and of the militia of Christ. Hempel may be right when he says we need no longer look to Gnosticism to find the origin of Johannine expression, for we have it right here in these Jewish sects of piety. One of Q's outstanding features is the consciousness of one's own sinfulness, confidence in God, righteousness, goodness, grace. The Pauline doctrine of justification can be hereby illumined. No mention so far of original sin in Q. Q furnishes material for comparative study of chastity, celibacy, marriage, divorce, fraternal correction, cataloguing of virtues and vices, angels, eschatology.

4) *Spatial-temporal points of contact*: N. Krieger holds that "Bethany on the other side of the Jordan" as the site of John's baptizing is nothing more than a poetic equivalent of Paul's doctrine on justification. M accuses Krieger of leaping to the conclusion that the place never existed merely because it does not exist today and points out that he has neglected the historical testimony of Pliny, Philo, Josephus, Origen, and John the Evangelist, who knew the area well. Did the members of Q hear John's quote of Isaiah about the "voice of one crying in the wilderness"? They were only 10 km. away, a walking distance of two or three hours, so they could well have heard of it. A similar vocabulary of John the Baptist and his contemporaries at Q is not enough to make the Baptist the bridge between Q and the NT. Josephus mentions that the Essenes were spread out in small groups throughout Palestine. He indicates that the term is collective for those under a single spiritual direction, but that there were Essenes who lived in celibacy and others who were married. Q could have been a central position of leadership, but it cannot claim a monopoly to it. It must be remembered that the themes found in Q were well known not only in Palestine but also in the region of the Diaspora, Syria, Asia Minor, and Egypt. A study of the Apocrypha will substantiate this.

5) *Literary connections*: If one has a correct view of inspiration, he will see that there is a need for the works of the Apocrypha to complete our

knowledge. Literary borrowing was quite common in ancient times, but this does not justify the assumption that the NT is only a compilation of re-edited apocrypha. Paul, as a disciple of the Law, must have known about the Q movement. Grossouw attempts to work out "a noteworthy degree of relationship" between a few Pauline pericopes (2 Cor., Eph., Col.) and Q. He states: "The Apostle must have learned of the sect or their writings during his sojourn in Arabia and Damascus." He says that Luke, Paul's disciple, must have had a similar knowledge. This would account for literary parallels to Q in Luke's Gospel and Acts.—R. V. Dunn.

178. J. Schmitt, *LES ECRITS DU NOUVEAU TESTAMENT ET LES TEXTES DE QUMRAN*, *RevSR* 29 (1955), 381-401.—During the winter of 1896-97 S. Schechter published the *Fragments of a Zadokite Work*, which was composed between the capture of Jerusalem by Pompey and the beginning of the Christian Era. This was the manual for a messianic group, temporarily in retirement (*au pays de Damas*). They called themselves *la Communauté de la nouvelle Alliance*. S then recalls the well known story of the Qumran (Q) finds. Now we see that the community of Q refers to the same group as that of the Zadokite Document. S enumerates three values of Q for scholars: 1) for the Orientalist: knowledge of heterodox Judaism, its forms, beginnings, vicissitudes, tendencies; 2) for the OT scholar: knowledge of what were the canonical books, exegesis and cult of OT from Maccabees to the destruction of the Temple; 3) for the historian of Christian origins: Jewish connections to Johannine and primitive Christianity, their institutions, their beliefs, their writings. We must beware of those scholars who leap at similarities between NT and Q and make of Christianity nothing but an outgrowth of the doctrine of refugee Essenes. S gives a fairly complete listing of the important articles on Q and NT since 1949. Mark points out that the followers of John the Baptist form the cradle of the Judaeo-Christian movement. By the time of John's preaching the Essene community at Q had been established for fifty years, and it seems hard to believe that John was unaware of it. A parallelism between the Baptist and Bene Sadoq (Sons of Sadoc) is their priestly character. John is a "son of Aaron" through his mother's lineage and he is of the eighth class of priests from Abia from his father. Both were in a messianic milieu. John differs from Q in that the priesthood according to Q had become unfaithful to its vocation and was to be excluded from the "Light." For John the message of messianic salvation was addressed to all including the Saducees (cf. Mt 3:7-10). The idea of going out to the desert "to prepare the way" was not a monopoly of John. The OT text is Is 40:3 and well known. Both John and Q speak about the "way," but the interpretation differs. John sees that all have sinned and are subject to divine judgment. His preaching is for all. For Q to "go to the desert" is to confess this belonging to the "light," and to affirm an irreconcilable break with the "Sons of Darkness."—R. V. Dunn.

179. J. Volckaert, *THE COMMUNITY OF QUMRAN*, *ClMthly* 19 (1955). 321-333.—In this first of two articles, V recounts the now well known details of the 1947 discovery. He gives a list of the biblical texts found at Qumran as well as the apocryphal, protocanonical and deuterocanonical writings. It is expected that when all the manuscripts will have been catalogued, the number of biblical manuscripts will reach a hundred. Especially in the Murabba'at documents we note a tendency to adhere closely to the Massoretic text so that apparently the process of unifying the Hebrew text in Palestine was completed by the middle of the second century A.D. Further, it seems that the Septua-

gint is a more faithful rendering of a Hebrew text, which is independent from the Massoretic, than had hitherto been supposed. The following writings especially ought to throw considerable light on the NT: an interlineary commentary on Habbakuk chapters 1-2; the *Rule of the Community*; *Hymns of Thanksgiving*; the *War of the Sons of Light and the Sons of Darkness*; a fragment of the *Damascus Covenant*. The scrolls were stored in the cave because according to Sukenik it was a *geniza* or a kind of literary cemetery, but Fr. DeVaux believes the documents were either archives or volumes of a Library. One mile south of the cave where the first finds were found lies Khirbet (the ruins of) Qumran. This is the site of the center of a religious settlement which seems to have been started by the "Teacher of Justice" and organized about 175 B.C. The Teacher of Justice is a descendant of Sadoq who had resisted the dangers of Hellenism and the sad complicity of the priesthood and political leaders. The document of the *War of the Sons of Light and the Sons of Darkness* suggests that the Sadokites had first co-operated with the Maccabees but broke away when Jonathan took over the priesthood. After the death of the Master a group of Sadokites took refuge in Damascus. Others secluded themselves in Palestine at Qumran. Fr. Barthelmy proposes the following theory on the spiritual development of the Community: they began in the pietist milieu centered around the Temple in the early second century B.C. They took part in the Maccabean revolt. To this period belong the ritual rites expressed in the *War of the Sons of Light* and a first form of the *Rule of the Community*, *Damascus* is not the real *Damascus* but a disguised reference, perhaps the cliffs of Qumran.—R. V. Dunn.

180. J. Volckaert, THE RULE OF THE QUMRAN COMMUNITY, *CLMthly* 19 (1955), 357-369.—From the *Manual of Discipline Scroll* we gain our knowledge about the purpose and organization of the Qumran Community. This sect voluntarily withdrew into seclusion to reproduce the perfection of the Law of Moses. Its first rule is to seek God. There are three classes: priests, Levites, lay people. The priests and Levites had evidently broken away from the official priesthood in Jerusalem. The Community is ruled by the Council of the Great, composed of three priests and twelve lay members. The rule reflects little of life inside the Community. Great emphasis is placed on the common life. "They shall take their meals in common, they shall pray in common, they shall take counsel in common." Each group of ten must have a priest. Brotherly love is insisted upon, but far from that of the NT, for it limits itself to the members of the Community. Fraternal correction just as described in Mt 18; 15-17 is stressed. The Rule insists on order in all things, and a long list of penalties is drawn up for violations. Each member is required to renew his Covenant obligations each year. At this time a spiritual check-up is made and each is assigned a lower or higher place in order of precedence according to his spiritual progress. An indefinite postulancy is required for novices during which they are instructed and "purified." The novice is excluded from contact with the "holy ones" of the Brotherhood lest he should defile them. In their doctrine they had a fundamental sense of election and dedication to God in a spirit of penance. Outside the Community there is no salvation. Hope of eternal life is a central theme. The wicked are punished even in this life as well as hereafter. The Covenanters hold the immortality of the soul, but no mention is made of resurrection. They expected the universal judgment during their own generation. Then would the just be assumed into heaven body and soul without death and resurrection. Light may be shed on the much controverted question of the origins of Christianity. It is likely that John the Baptist may have had contact with

Qumran. The same applies to Christ's disciples who came mostly from John. There are parallels between Qumran and the *Didache* and the later writings of the NT. In contrast is the strict exclusiveness of the Sect. Striking is the parallel of common property of Qumran and the practice of putting one's goods at the disposal of the Church (cf. Acts 2, 44 ff. and 5, 1-11).—R. V. Dunn.

181. O. Cullmann,* *THE SIGNIFICANCE OF THE QUMRAN TEXTS FOR RESEARCH INTO THE BEGINNINGS OF CHRISTIANITY*, *JBL* 74 (1955), 213-226.—The false conclusion that Hellenistic influences being found in a NT document thereby proves its late date is based on a false conception of Christianity's being first Jewish and then Hellenistic. There is a great similarity between the practices of Qumran and the early Church, but we must also note the different spirit that pervades each. There is the common feature of initiation, common ownership of property, a dualism between light and darkness in Qumran and St. John, the baptism of John and that of the Essenes. The principal difference with regard to the Law is that Qumran pushes legalistic piety to the limit while Jesus is above the Law and He allows more freedom to His followers with regard to it. The doctrine of Qumran is secret, while that of Jesus is far from secret. Was Jesus related to the Essenes? At least there are significant differences to indicate that, although Jesus may have known about the Essenes through John the Baptist, He had a more unique doctrine. The Teacher of Righteousness died and after death was honored as a prophet, but nowhere do we find this Teacher taking upon himself voluntarily the role of the Suffering Servant. Furthermore Jesus expected to return as the Son of Man on the clouds of heaven. We cannot neglect the Person, teaching and work of Jesus when considering any parallels. It is significant that Philo and Josephus can describe the Essenes in great detail without making any mention of a Teacher of Righteousness. Would it be possible to describe a primitive Christianity without naming Christ?—R. V. Dunn.

182. J. C. G. Greig, *THE TEACHER OF RIGHTEOUSNESS AND THE QUMRAN COMMUNITY*, *NTS** 2 (1955), 119-126.—The identification of this spiritual leader is vital for the identification of the sect itself. This is an independent study to see if the name Essenes is the answer. In the Zadokite Fragments it is stated that God gave His people a "Teacher of Righteousness." If we accept the dating of the Zadokite Fragments and Ezekiel 4, the rise of the Teacher dates to 177 B.C. Greig makes a study of the comparative literature; from the Habbakuk Commentary and Zadokite Fragments we discover the Teacher was important enough to be exiled—perhaps a priest. The Kittim could mean the Romans or Greeks and in this case the Seleucid Greeks. The sect retired to a real, not symbolic Damascus, but the Commentary mentions Lebanon in a symbolic way as descriptive of the community council. To find the true date we have to look for a period after 177 B.C. in which all the events alluded to in the community's literature would be verified. Only in the period of Antiochus Epiphanes and his immediate successors is this true. The Teacher was opposed to the Man of Lies; he taught the renewal of the Old Covenant; the Teacher is a man of flesh and blood, not an apocalyptic figure. He was opposed to the Wicked Priest, so if we can find who he was we can better discover who the Teacher was. The choice for the former comes down to Jason, Menelaus, and Alcimus. Menelaus comes closest to the description in the Commentary, but those whom he ejected were hardly candidates for the Teacher; viz., Jason and Onias III. For the Teacher we come to two candidates: Judas mentioned in II Macc. v. and Mattathias, a priest of the sons of Joiarib, doubtless the Joiarib of Neh. xii. 6. The greater evidence favors Mattathias as the Teacher of Righteousness.—R. V. Dunn.

183r. J. Van Der Ploeg, on A. Michel, *LE MAITRE DE JUSTICE D'APRES LES DOCUMENTS DE LA MER MORTE, LA LITTERATURE APOCRYPHE ET RABBINIQUE*, (Avignon, Maison Aubanel Pere, 1954), *BO 12* (1955), 195-8.—In this broad documentary study on the identity of the Teacher of Righteousness in the Commentary of Habbakuk and the Zadokite fragments, Michel first translates the Commentary and then adds seven pages of explanatory notes on the literary genre, sources, and composition. He rejects Del Monico's hypothesis and calls the Commentary an historic midrash founded on allegory. Resemblances between the material in the Commentary and that of the documents of Damascus and in the apocrypha of the Maccabean era show that the Commentary belongs in that period. Its lack of resemblance to the Psalms of Solomon prove that it does not come from the Hasmonean period. Kittim refers to the Seleucids not Romans. The Man of the Lie is Antiochus Epiphanes. Absalom was a real person, but it is uncertain whether his household is that of the Tobiades. The impious priest is Menelaus. Onias III is the Teacher of Righteousness, which is proved by excluding all other possible candidates.

The identification is not sufficiently proved, since the commentary, written by a dissident Jewish sect which hated all other Jews, cannot be considered as completely objective, and Josephus on this matter must be read cautiously. Exception is taken to some of the author's textual interpretations. He does not place enough importance on the distinction between the perfect and imperfect tenses in Hebrew. M uses the Testament of Levi without discussing the possibility of interpolations in the text.—J. Bennett.

184r. J. Decroix on A. Michel, *LE MAITRE . . . MscRel 12* (1955), 215-6.—M, well versed in apocryphal and rabbinic literature, attempts to establish the identity of the Teacher of Righteousness and of the Wicked Priest in the Habbakuk Commentary. He attempts also to determine the literary genre of the Commentary. M concludes that the Kittim are the Seleucids rather than the Romans and that the Man of the Lie is Antiochus Epiphanes rather than Hyrcanus II. In trying to identify the Wicked Priest M makes a synthesis of the doctrines given by the Commentary and examines the various hypotheses about his identity. He finally elects Menelaus as the Wicked Priest and Onias as the Teacher. D's chief criticisms: the style is difficult and punctuated with unfamiliar abbreviations; the identification of the Kittim is based on too inconclusive an argument; M fails to use the excellent recent works of Elliger and Coppens.—R. V. Dunn.

185r. X. Ducros, on A. Michel, *LE MAITRE DE JUSTICE, BLitE 56* (1955), 172-3.—M writes on that mysterious figure venerated by the Qumran sect. He has reviewed all the writings on the subject in his fine study which is full of reconciliations between the OT and Jewish literature. It is an important contribution to the problem of the Qumran scrolls.—A. Jolson.

186. W. M. Pashby, *THE SCROLLS OF KHIRBET QUMRAN, CathW 182* (1955), 275-82.—A synthesis of the Qumran discoveries, stressing interpretations by W. F. Albright of Johns Hopkins University and Lucetta Mowry of Wellesley College. Pictures show Fr. de Vaux and Yusif Sa'ad of the Palestine Archaeological Museum, the Copper Scrolls, and a cistern of Qumran, all courteously supplied by the Biblical Archaeologist through Dr. F. M. Cross. Sources drawn on for the article are the well-known books by H. H. Rowley and Dupont-Sommer, as well as de Vaux's accounts in RB.

The original discoveries are seen in their impact on a Jewish authority, E. L. Sukenik of the Hebrew University in Jerusalem; then traced through

the vicissitudes of the St. Mark's mss in the hands of the Metropolitan Samuel which finally reached eager authorities at the American School of Oriental Research in Jerusalem. Against a background of the Arab-Jewish War, there is seen the excitement of Sukenik, the American scholars and especially of Dr. Albright, who recognized the scrolls as "the greatest manuscript discovery of modern times . . . more archaic than the Nash Papyrus." There follows an account of the excavations at the community center, the Khirbet Qumran, conducted by de Vaux and G. Lancaster Harding.

The scrolls have importance in textual criticism and for historical background both of the later OT and of the Jewish revolts. For the apologetic defence of Jn's Gospel, Lucetta Mowry links the Qumran scrolls to the thesis of Prof. Goodenough of Yale, that St. John's thought parallels Paul's and is early. The discovery of Gnostic writings in Egypt excludes Gnostic sources; the Qumran documents show characteristic Johannine thought-patterns as native to first-century Palestine. Mowry and Albright deny any distinction between the Jesus of Faith and the Christ of History.—Abstract by the author.

187. J. J. Dougherty, *THE DEAD SEA SCROLLS*, *America* 94 (1956), 498-500.—On the occasion of Edmund Wilson's engaging book, the necessary background of the Dead Sea Scrolls is given and the caution is added that there are inherent difficulties in these scrolls which should prevent quick popularizations. They are written in three languages (Hebrew, Aramaic, Greek); they are fragmentary; in the Hebrew used, the Masoretic vowel point system had not been introduced. All this demands the slow, careful, patient work of scholars. Mr. Wilson's book is one inconclusive interpretation; it is based on a sensational and unproved theory of the French scholar, André Dupont-Sommer of the Sorbonne, which he himself has already discarded.—J. J. Bresnahan.

188. R. McL. Wilson, *GNOSTIC ORIGINS*, *VigChr* 9 (1955), 193-211.—Gnosticism is best viewed in three stages: (1) the precursors, in Philo and in heterodox Jewish groups including possibly the Qumran Covenanters; (2) the Gnosticism opposed by Irenaeus and Hippolytus which flourished in the second century A.D., along with the pagan Gnosticism of the Hermetica; (3) Manichaeism and Mandeism. Gnosticism in the strict sense of a developed body of doctrines appears first after the contact of Christianity with the Greco-Roman world. The NT itself witnesses to an incipient movement which soon grew into a world-religion and a menace to the Christian faith. The origins of the movement are still obscure (the publication of the Nag Hammadi documents found in 1945 should clear up many uncertainties) but, in so far as it is pre-Christian, Gnosticism appears to stem from Jewish speculation of a more or less unorthodox character. W suggests that this pre-Christian "Gnosis", Jewish or Pagan, would be better classified as pre-Gnosis than as Gnosticism.—F. L. Moriarty.

APOCRYPHA

189r. E. Ducros, on F. Amiot, *LA BIBLE APOCRYPHE; EVANGILES APOCRYPHES* (Paris, Fayard, 1952) (Coll. Textes pour l'histoire sacrée), *BLitE* 56 (1955), 172.—Actually this work contains the apocryphal Acts, Epistles, and Apocalypses. It is not as interesting as the OT apocryphal writings since it is a production of the devotion of the times which tried to fill in the gaps left by the canonical books. It is of interest for the history of religious ideas, sacred art, and hagiographical reference.—A. Jolson.

190r. X. Ducros, on J. Bonsirven, *LA BIBLE APOCRYPHE EN MARGE DE L'ANCIEN TESTAMENT* (Paris, Fayard, 1953) (Coll. Textes pour l'histoire sacrée),

BLitE 56 (1955), 171.—In a practical volume B has given us the more important texts of the "Apocryphal Bible." He has kept those which can throw light on the NT and has cut out the material which is not pertinent. The reader can get a good knowledge of this literature from a reading of B's work.—A. Jolson.

191r. X. Ducros, on J. Bonsirven, *TEXTES RABBINIQUES DES DEUX PREMIÈRES SIÈCLES CHRÉTIENS* (Rome, Institut biblique, 1955), *BLitE* 56 (1955), 171.—Here in these texts of the Talmud can be seen ancient Jewish thought, ways of reasoning and basic ideas. The analytic index and index of NT passages make it possible to use this mass of documents with profit.—A. Jolson.

192r. J. Danielou, on L. Goppelt, *CHRISTENTUM UND JUDENTUM IM ERSTEM UND ZWEITEN JAHRHUNDERT* (Gutersloh, Bertelsmann, 1955), *RSR* 43 (1955), 560-561.—C's work is scientific with best in tableaux and documentation. In the epoch of the origins, G shows the Christian community in the Jewish world, but radically distinguished from the Israelite religion. His perspective is that of the history of salvation. Several aspects of Judaism which are frequently confused are clearly distinguished. First there is the OT of which Christianity is the integral fulfillment. Then there is the Judaism of the last two pre-Christian centuries and the first century A.D.; and this Judaism is the milieu in which primitive Christianity is formed. Thirdly, there is the Judaism which Christianity combatted, that to which Pharisaism gave its legal form. G distinguishes also a three-fold Gnostic Judaism. In addition to other deficiencies, there is no account made of the Qumran discoveries, nor of those of Nag Hammadi, which will reopen the Gnostic question. The second and most important part of the book traces Christianity after 70 A.D. with unsurpassed completeness and precision. The book justly emphasizes the importance of the Syrian Church at this time. It distinguishes the heritage of Palestinian culture in St. Matthew's Gospel, the Didache, James, Jude and 2 Peter. Centers of several orthodox and heterodox tendencies are located at Antioch, Edessa, Rome in Egypt and Asia Minor. The infant Church's move to greater unity in the face of the heterodox currents of Valentinian, Marcion, and the Montanists is briefly set down in the third part of this remarkable book.—F. R. Allen.

193r. J. Danielou, on M. de Jonge, *THE TESTAMENTS OF THE TWELVE PATRIARCHS*. (Assen, Van Gorcum, 1953), *RSR* 43 (1955), 563-567.—Although until now considered a Jewish work, The Testaments are shown to be a Christian work founded on Jewish elements. The arguments of de Jonge, based on microscopic examination of the text, are satisfactory. The book, more than a discussion of the origin, studies Christian elements of the work, such as liturgical installation of a High-Priest in the *Testament of Levi*. The archaic character of the Christology is noteworthy, particularly a certain confusion between Christ and the Archangel Michael. Exegetically, the application of the prophetic texts to Christ should be noted along with the data of archaic typology.—F. R. Allen.

194r. J. Danielou, on C. Edlund, *DAS AUGEN DER MINFALT*. (Lund, Gleerup* 1952). *RSR* 43 (1955), 567-569.—A study of the sense of the word *haplotēs* and of the milieu in which it appeared. Since the word is found rarely in the LXX, and in the Greek parts of the OT, but strikingly in the Testaments of the Twelve, and of course, in the NT, Edlund places it in a relatively late epoch. Its general sense underlines the attitude of a man who acts in conformity with the Will of God. A more technical sense appears in Hellenistic Essenism, in which *haplotēs* is the antonym of *dipsychia*, and is used in connection with the doctrine of the two spirits.—F. R. Allen.

195r. J. Danielou, on A. Vaillant, *LE LIVRE DES SECRETS D'HENOCH*. (Paris, Institut d'Etudes slaves-1952), *RSR* 43 (1955), 560-572.—This is a spiritual edition of the Slav text and breaks with Sokolov's authority, since V considers the original version of the work to be the short version. J. Danielou takes issue with the validity of some of the proofs set forth and the non-inclusion of other and more cogent ones. Although, for example, the birth of Melchisedech lends weight, V overlooks a comparison with the *Ascension of Isaias*, which is surely Judeo-Christian.—F. R. Allen.

196r. J. Danielou, on *DIE PSEUDO-KLEMENTINEN I. HOMILIAN*, HERAUSGEGEBEN VON BARNHARD REHM (GSC-Berlin, Akademie-Verlag, 1953) *RSR* 43 (1955), 572-573.—This critical edition, prepared by Rehm before the war of 1939, and resumed by Johannes Irscher, is valuable because the Pseudo-Clementine writings are the principal source of our knowledge of Jewish-Christian heterodoxy.—F. R. Allen.

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LIST OF JOURNALS ABSTRACTED

with abbreviations for titles of more than one word

AER	America	JTS	Journal of Theological Studies
AJP	American Ecclesiastical Review	LumenV	Lumen Vitae
	American Journal of Philology	LetV	Lumiere et Vie
	Angelicum	MGWkly	Manchester Guardian Weekly
	Biblica	MScRel	Melanges de Science Religieuse
BA	Biblical Archaeologist		The Month
BASOR	Bulletin of the American Schools of Oriental Research	NRT	Nouvelle Revue Theologique
BLitE	Bulletin de Litterature Ecclesi- astique	NTS	New Testament Studies
BVChrét	Bible et Vie Chretienne	OCF	Orientalia Christiana Periodica
	Blackfriars	Or	Orientalia
CathEdR	Catholic Educational Review	PEQ	Palestine Exploration Quarterly
CathW	Catholic World	ProcCTS	Proceedings of the Tenth An- nual Convention, Catholic Theological Society of Amer- ica
CBQ	Catholic Biblical Quarterly		Revue d'Ascetique et Mystique
	Christus	RAscM	Revue Biblique
CITom	Ciencia Tomista	RB	Revue des Sciences Religieuses
CIMthly	Clergy Monthly	RevSR	Revue des Sciences Philo- sophiques et Theologiques
CIR	Clergy Review	RSPT	Recherches de Science Reli- gieuse
ColBG	Collationes Brugenses et Ganda- venses	RSR	Revue Thomiste
ColMech	Collectanea Mechlinensia	RTh	Salmanticensis
CandC	Cross and Crown		Sapienza
DowR	Downside Review		Scholastik
DTP	Divus Thomas (Piacenza)	ScEcc	Sciences Ecclesiastiques
DubR	Dublin Review	ScuolC	Scripture
EglViv	Eglise Vivante		Scuola Cattolica
EstBib	Estudios Biblicos	ThLZ	Studies
EstEc	Estudios Ecclesiasticos	ThQ	Theologische Literaturzeitung
ETL	Ephemerides Theologicae Lo- vanienses	TLitS	Theologische Quartalschrift
ExpT	Expository Times	TS	Times Literary Supplement (London)
FZIPT	Freiburger Zeitschrift für Phi- losophie und Theologie	VD	Theological Studies
	Gregorianum	VieInt	Verbum Domini
HPR	Homiletic and Pastoral Review	VieSp	Vie Intellectuelle
HTR	Harvard Theological Review	VigChr	Vie Spirituelle
ILN	Illustrated London News		Vigilae Christianae
	Irenikon	ZfKT	Worship
IrER	Irish Ecclesiastical Record		Zeitschrift für Katholische Theologie
IrTQ	Irish Theological Quarterly		Zeitschrift für die Neutesta- mentliche Wissenschaft
JBL	Journal of Biblical Literature		
JNES	Journal of Near Eastern Studies		

BOOKS OF THE BIBLE

Old Testament: Gn, Ex, Lv, Nm, Dt, Jos, Jgs, Ru, 1-2 Sm, 3-4 Kgs, 1-2 Par, Esd, Neh, Tb, Jdt, Est, Jb, Ps(s), Prv, Eccl, Ct, Wis, Sir, Is, Jer, Lam, Bar, Ez, Dn, Os, Jl, Am, Abd, Jon, Mi, Na, Hb, So, Ag, Za, Mal, 1-2 Mac. New Testament: Mt, Mk, Lk, Jn, Acts, Rom, 1-2 Cor, Gal, Eph, Phil, Col, 1-2 Thes, 1-2 Tm, Phlm, Heb, Jas, 1-2 Pt, 1-3 Jn, Jude, Ap.

SIGLA

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An abstract is an objective summary of an article or review. The contents of an abstract therefore, are not necessarily the opinions of the editors of NEW TESTAMENT ABSTRACTS; the views offered on disputed biblical questions remain the opinions of the original authors. Most of the articles and reviews abstracted in this issue appeared between Feb. 1, 1956 and July 1, 1956.

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FOREWORD

With the present number NEW TESTAMENT ABSTRACTS begins formal publication. Two experimental issues, one in January and the other in May of this year, were mailed to a selected audience with the request for comments on our venture. The reactions were most helpful and gratifying, particularly the interest shown by many scholars who wrote discussing our problems, offering suggestions and encouragement. To all who sent letters or cards we wish to express our gratitude; the present issue, we trust, will show that their hints have not been in vain. It is our hope that not only they but also our new readers will favor us with their comments.

Our Purpose

NTA is intended as a modest effort to provide a record of current periodical literature on the New Testament. For its success the project depends upon the cooperation of many competent workers, and efforts are being made to enlist abstractors from institutions of learning at home and abroad. Some have contributed to the present number, and several other scholars have agreed to be responsible for one or more journals and to make abstracts of their own published articles.

The contribution which we hope to make will emerge more clearly from a comparison with other similar publications. Fr. Peter Nober, S.J. of the Pontifical Biblical Institute, Rome, annually provides in *Biblica* a most complete list of titles on the entire Bible. In Germany Dr. Fridolin Stier of Tübingen is editor of the *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*¹ which gives summaries of articles on the entire Bible. In *The Catholic Biblical Quarterly* Fr. Alphonsus Benson, M.S. Ss. T. edits the "Survey of Periodicals," which contains brief descriptions of the various entries.

The difference between these publications and our own appears from the replies of our correspondents. We are writing not only for professors but also for a wider non-professional public. For that reason the entries are of somewhat greater length to aid those who have not the time or the linguistic knowledge to consult the original. Also a service is provided in the appearance of the abstracts a short time after the publication of the original articles.

Some Questions

One of the first questions which arose was how completely we intended to cover the journals. The decision was made that we would be somewhat selective and that we would be more complete as soon as more collaborators were enlisted.

¹ Patmos-Verlag: Düsseldorf. Prof. H. H. Rowley (*Book List*, 1956) 5 says, "No one who is interested in research on any Biblical subject can afford to neglect this tool."

Some non-technical journals occasionally have contributions from first-rate scholars, and we would abstract that material, leaving unmentioned the other NT contributions of that issue. At the other extreme is the specialized journal which should be completely abstracted. But in that kind of periodical there might be an article which required an expert in the field to do justice to the abstract. Sometimes either because of lack of a competent abstractor or through want of time such an article might not be abstracted, as has happened in the case of a few German periodicals.

Another problem was the length of the abstracts. Popular articles have not been abstracted or they have been given only brief mention, and for others our tendency has been for greater brevity than in the experimental issues of NTA. A large number of our readers expressed delight with Fr. Donnelly's abstract of Fr. Lyonnet's essay on original sin. Others, while praising the work, pointed out that *Theology Digest* regularly provides its readers with just such expositions.² We therefore decided to leave such lengthy treatment to that magazine.

Some have asked for an evaluation of the articles with the abstracts, or at least brief notes to indicate the editors' position. This suggestion is a very valuable one, but would entail more time than is available. The abstracts, therefore, are presented as a summary of another's thought without any indication of approval or disapproval.

Acknowledgements

In conclusion a word of gratitude is in order for the enthusiastic endorsement given our project by the Rev. E. F. Siegman, C.S.S. P., Editor of *The Catholic Biblical Quarterly*, and for notices of NTA given by Monsignor J. M. T. Barton in *The Clergy Review*, Rev. J. A. O'Flynn in *The Irish Theological Quarterly*; and Rev. J. J. Sweeney, S.J. in *Theological Studies*. We are also grateful to our collaborators: Rev. David Stanley, S.J. of the Jesuit Seminary, Toronto, Ontario; Rev. J.-L. D'Aragon, S.J. and the students of *L'Immaculée-Conception*, Montreal; Fr. Isidore Mausolf, O.F.M. Cap. and his students at St. Anthony Friary, Marathon, Wisconsin; Fr. John J. O'Rourke of St. Charles Seminary, Philadelphia, Pennsylvania. Special mention must be made of the tireless work of our chief editorial assistants, Fr. W. J. Connolly, S.J. and Fr. F. X. Shea, S.J. The generous help given by the abstractors, the business

² The following NT articles are digested in TD 4 (autumn 1956): O. Cullmann, "Rudolf Bultmann's Concept of Myth and the New Testament," *Concordia Theological Monthly* 27 (1956), 13-24—TD pp. 136-139; F. M. Braun, O.P., "L'accueil de la foi selon saint Jean," *La Vie Spirituelle*, 405 (1955), 343-63—TD pp. 151-154; R. A. F. MacKenzie, S.J., "The Concept of Biblical Theology," *Proceedings of the Catholic Theological Society of America*, 1955, pp. 48-66—TD pp. 131-135; J. de Baciocchi S.M., "Le mystère eucharistique dans les perspectives de la Bible," *Nouvelle Revue Théologique*, 77 (1955), 561-80—TD pp. 145-150.

staff, and the officials of Weston College should not go unmentioned. Once more we would wish to express our deepest gratitude to Fr. G. Van Ackeren, S.J. and the staff of *Theology Digest* and to its printer and business manager, Mr. Richard Ong, who, giving generously of their time and experience, have immeasurably lightened our labors. Finally, on such an occasion, the name of Rev. W. E. FitzGerald, S.J., former Provincial of the New England Province of the Society of Jesus, should be recorded; it was under his patronage that NTA made its experimental beginnings. Very Rev. J. E. Coleran, S.J., his successor, encouraged NTA from the outset, as Rector of Weston College, and he has continued his concern for the project.

THE EDITORS

Cover design by Gael Burns
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ABBREVIATIONS

In general an abstract is composed as if the original author of the article had made it, but if the author of an article is referred to in the abstract itself, the first letter of his last name may be used, without a period after it, e.g., “. . . and D's solution of the problem is”

Well-known theological sources, handbooks, and collections are cited by initials only, in italics, without periods, e.g., *PG* and *PL* for Migne's collections, *DB* for Denzinger's *Enchiridion*, *DTC* for *Dictionnaire de théologie catholique*, etc. But the following abbreviations, without periods, are not italicized in NEW TESTAMENT ABSTRACTS:

DV	Douay Version	NT	New Testament
KJV	King James Version	OT	Old Testament
LXX	Septuagint	RSV	Revised Standard Version
MT	Massoretic Text	SS	Sacred Scripture

SIGLA

r indicates abstract of a book review

* indicates a non-Catholic author or publication

INTRODUCTIONS TO THE BIBLE

1. L. Arnaldich, "Boletín de Sagrada Escritura: Los Estudios Bíblicos en España desde 1900 hasta 1955," *Salmanticensis* 2 ('55) 707-762.

The preceding issue of *Salmanticensis* published a list of 630 books and articles by Spanish Scripture scholars treating of the general introduction to biblical studies. This issue contains a list of exegetical and special introductory works to the OT and NT books. The method of classification is the one used before, i.e., an alphabetical listing by authors' names under subtitles which follow the traditional division of the Sacred Books in the Christian Canon. This bibliography is complemented by four other subtitles embracing subjects that belong to OT and NT theology, Mariology, and homiletics. The current list runs from number 631 to 2080. The content or conclusions of some of the works are sketched. Such a catalogue offers a useful instrument for work. We Spaniards so ignore our own biblical productions that we think we seldom contribute anything significant toward a better understanding of the sacred text. Our biblical writings are full of quotations from foreign authors. Even some of our Scripture scholars, looking at foreign productions, may have developed a "biblical inferiority complex," though at the present such a tendency seems to be waning. At the same time, a cultural interchange will reduce the danger of any self-sufficiency. Spanish 20th century biblical writing leaves room for neither overflowing optimism nor crushing pessimism.—J. C. C.

2. S. Bullough, "The Good Book," *LS* 11 ('56) 27-34.

During the 16th and 17th centuries, when both Catholics and Protestants knew the Bible well, many scriptural phrases and quotations slipped into English colloquial usage. Although they have remained there, their origin is not generally known. Moderns have lost familiarity with the Bible for at least three reasons: (1) using isolated texts for apologetical purposes, Protestantism divorced Scripture from its whole context, (2) in the last century the availability of inexpensive reading matter swept the Bible from its place of privilege, and (3) preaching lost its scriptural basis. Recent versions in modern day idiom, the rise of scriptural studies, and the present day increase in scriptural preaching justify hope that the lost familiarity may be regained. But more must be done. B lists three practical suggestions: (1) encourage people to secure texts and make them available on bookstands, like the cheaper editions (CTS 6s. Bible, the Knox edition, Challoner's text, Dr. Rieu's Penguin Gospels), (2) form discussion groups with a view to subsequent activity and (3) have the clergy vivify their sermons with scriptural allusion. For this the clergy must know the Bible well. If they do, they can help the faithful to find again the lost treasure.—W. T. E.

3r. *Neutestamentliche Studien für Rudolf Bultmann, zu seinem siebenzigsten Geburtstag am 20. August, 1954*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, 21.* (Berlin: Alfred Töpelmann, 1954.) Rev. by M.-E. Boismard, *RB* 63 ('56) 106-110.

Twenty-six NT scholars, some strongly sympathetic to Bultmann's ideas, others committed to divergent trends, have contributed brief essays in his honor. The articles deal with methods of NT study, NT background, the Gospels, Acts, and the Epistles, a list symbolizing the range of Bultmann's labors. Most of the essays are necessarily too short to make an outstanding contribution. The reviewer particularly values J. Jeremias's *Die missionarische Aufgabe in der Mischehe*. On the basis of parallels drawn from the Septuagint and Epictetus, J would revise the translation of 1 Cor 7:6 from "For how dost thou know, O wife, whether thou wilt save thy husband? Or how dost thou know, O husband, whether thou wilt save thy wife?" to "Perhaps, O wife, thou wilt save thy husband; perhaps, O husband, thou wilt save thy wife."—W. F. M.

4r. W. Michaelis,* *Einleitung in das Neue Testament. Die Entstehung, Sammlung und Überlieferung der Schriften des N.T.* Zweite, umgearbeitete Aufl. (Bern: Berchtold Haller Verlag, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 138-139.

The value of this second edition lies for the most part in the bibliography of books and articles that have appeared since 1946 and especially in the penetrating analyses of new theories. The most significant of these deal with the Synoptic question (without a treatment, however, of Vaganay or Cerfaux), the meaning of the "Perean journey" in Luke, the literary composition of the Fourth Gospel and its relation to Gnostic and Qumran literature, and the literary composition of Col and Ap.—W.F.M.

5r. D. G. M. Perella, *Introducción General a la Sagrada Escritura*, versión y adaptación española por el P. Juan Prado, Redentorista. (Madrid: Editorial el Perpetuo Socorro; Torino: Marietti, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 284.

The translator's primary intention is to reproduce faithfully the text of Perella's *General Introduction to Sacred Scripture*. He has, however, added recent Church pronouncements, has brought the bibliography up to date, and has taken note of new opinions, especially those of Catholics. He also discusses the Dead Sea MSS.—W. F. M.

6r. *Svensk Exegetisk Arsbok* [*Swedish Exegetical Yearbook*],* XVIII-XIX ('53-'54). Ed. H. Riesenfeld. (Lund: Gleerup, 1955). Rev. by L.-M. Dewailly, *RB* 63 ('56) 281-282.

This double volume contains an article by M. Black on theological conceptions in the Dead Sea Scrolls. The sectaries of Qumran teach a new covenant of pardon and spiritual renewal. The community is itself the true Israel. Their eschatology envisions an eternal life for both soul and body united. Black derives their doctrine on the two spirits from the apocalyptic literature. He discusses the relationships between Messiah, Teacher of Justice, and Prophet in the Qumran literature. In another article H. Riesenfeld divides Mark's gospel into two parts, placing the break between 8:26 and 27. His division follows

the distinction between *kerussein* and *didaskein*, the first part concentrating on Christ's words to the people, the call to faith, while the second part concentrates on His words to the disciples, the call to imitation. Riesenfeld thinks this represents a projection of the conditions of the primitive Church into the life of Jesus. The reviewer protests that this idealized construction does not respect the evangelist's manner of writing. K. Stendahl discusses the Law as the tutor that leads to Christ (Gal 3:24). The pejorative sense of *paidagogos* is not, according to Stendahl, primary in the intent of Paul, who emphasizes rather the absence of liberty under the Law. The preposition in the phrase *eis Christon* need not be interpreted in a temporal sense; it can indicate that the Law was intended by God as a preparation for Christ.—W. F. M.

7r. *Initiation Biblique. Introduction à l'étude des Saintes-Écritures*. Publiée sous la direction de A. Robert et A. Tricot. Troisième édition refondue. (Paris, Tournai, and Rome, Desclée et Cie, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 280-281.

This edition, an almost completely rewritten version of *Initiation Biblique*, takes full advantage of recent progress in the biblical sciences and ends each chapter with a selected bibliography. Worthy of mention is P. Benoit's chapter on inspiration, which develops and refines the ideas he expressed in his appendix to the fascicle *La Prophétie* for the edition of the *Summa Theologica* edited by *Revue des Jeunes* (Paris, '47). He is especially helpful on the problem of scriptural inerrancy.—W. F. M.

8r. C. Smits. *Oud-Testamentische Citaten in het Nieuwe Testament, II. Handelingen van de Apostelen, Evangelie van Johannes, Apocalyps en Katholieke Brieven* [Old Testament Citations in the New Testament, II. Acts of the Apostles, Gospel of John, Apocalypse and Catholic Epistles]. Collectanea Franciscana Neerlandica, VIII, 2. ('s-Hertogenbosch: L. C. G. Malmberg, 1955). Rev. by M. R. Weijers, *RB* 63 ('56) 292.

This is the second fascicle of S's work on NT citations from the OT. Like the first, it is characterized by finely shaded analyses of detail and solidly founded synthetic insights. S's treatment of Acts dwells on the intensely biblical outlook of the primitive Christian community, an outlook revealed in organization, liturgy, the designations of the faithful, and above all in their theology, which was biblical both in terminology and in its effort to penetrate the mysteries of revelation. The study of Jn, so filled with OT reminiscences, is especially careful. S rejects H. Sahlin's theory of a parallelism between Jn and Ex. In the opinion of Weijers this is unjust, since Sahlin's theory, at least in its broad outlines, has been solidly established. Weijers also thinks John's dependence on the Hebrew text is greater than S admits and regards this as evidence that the original gospel was composed in Aramaic. Finally, Weijers is astonished to find no recognition that the relations between God and men are purposely portrayed in 1 Jn as the fulfillment of the prophecies of Jeremiah and Ezekiel.—W. F. M.

HERMENEUTICS

9r. W. Bauer,* *Zur Einführung in das Wörterbuch zum Neuen Testament*. [Coniectanea Neotestamentica, XV]. (Lund: C. W. K. Gleerup; Copenhagen: Ejnar Munksgaard, 1955). Rev. by M.-E. Boismard, *RB* 63 ('56) 292-293.

Although this volume is an introduction to B's NT dictionary, it will be valuable to anyone studying koine Greek in general, or NT Greek in particular. All unusual features of NT Greek were once attributed to Jewish influence, but many have now been traced to the contemporary Greek of popular usage. B further states, with exemplification, that the same word could have had one meaning for the NT author with a Jewish background, and a slightly different sense for the Greek to whom it was addressed.—W. F. M.

10r. R. E. Brown, S.S., *The Sensus Plenior of Sacred Scripture*. A Dissertation. . . . (Baltimore: St. Mary's University, 1955). Rev. by P. Benoit, *RB* 63 ('56) 285-287.

The recent discussions on the existence and nature of the *sensus plenior* have often been confused and not enlightening. Hence, B's clear and balanced doctoral thesis is a great benefit. B establishes that the traditional classification—literal, typical, consequent, and accommodated—does not do justice to a profounder meaning of Scripture that has always been found in the history of biblical exegesis, the liturgy, and the pronouncements of the magisterium, especially in the field of Mariology. B goes on to propose a definition of the *sensus plenior*, give its various divisions, clarify its relationship to the other senses of Scripture, answer various objections, discuss the different examples that authors have proposed, and offer two objective criteria for detecting the presence of a *sensus plenior* in a given text. Benoit would modify B's analysis in two points. He would define the literal sense, not as the human author's conscious intention, but as the objective content of the text. Hence, the *sensus plenior* would be a literal sense, since it is contained in the letter of the text, though only implicitly; a secondary literal sense, because further revelation is needed to make it explicit. Secondly, the reviewer would limit the *sensus plenior* to those cases in which the deeper meaning is drawn from the text through subsequent revelation, and not through a deeper, synthetic understanding of previous revelation. This latter sense Benoit would classify as an explicative (as opposed to illative), consequent sense. He gives the Mariological interpretation of Jn 19:26 ff., and the reference to Extreme Unction in Jas 5:14 as examples.—W. F. M.

11r. R. E. Brown, *The Sensus Plenior of the Sacred Scripture*. A Dissertation. (Baltimore, Md.: Pontifical Theological Faculty of St. Mary's University, 1955). Rev. by F. Neirynck, *ETL* 32 ('56) 74-76.

After discussing the traditional literal and typical senses, Brown reviews the history of exegesis and concludes that its function has never been to propose the literal sense alone. The exegesis of the Fathers, of the liturgy, of the theologians, and of the magisterium overlaps both customary classifications, and

so there must be another sense, a *sensus plenior*. Daniélou has objected that the *sensus plenior* would reduce the typical to a literal sense. Although B hesitates to judge Daniélou's ideas, he rejects the flat denials Coppens and Fernandez have registered against them. On the constructive side he offers a least common denominator of the definitions of *sensus plenior*: "that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts) when they are studied in the light of further revelation or development in the understanding of revelation." His development follows the tripartite scheme of Coppens: the general *sensus plenior*, the typical, and the prophetic senses. The reviewer finds the work a clear, honest synthesis of the discussions that have raged in recent literature, and B an intrepid defender of the *sensus plenior*. B generally adopts Coppens' position, modifying what he feels are inconsistencies in it. His comments on the consequent sense and his partially new concept of the fuller typical sense are contributions.—M. D. Z.

12r. *Theologisches Wörterbuch zum Neuen Testament*.* Begr. von G. Kittel, hsg. von G. Friedrich. Band VI (Stuttgart: Kohlhammer, Lief. 1 [Aug. 1954], 2 [Jan. 1955], 3 [July 1955], 4 [Nov. 1955]). Rev. by P. Benoît, *RB* 63 ('56), 296-299.

This latest set of fascicles for Kittel's NT theological dictionary covers the area from *peitho* to *plasso*. The most important contribution is Bultmann's article on faith in the NT. The OT notion of faith, with its components—obedience, confidence, hope, and fidelity—had become impoverished in later Jewish thought. In the NT it was re-enriched and radically transfigured by the fact of Christ. Henceforward, to believe is to accept the kerygma of God's salvific act accomplished in the death and resurrection of Jesus. The believer acknowledges Christ's glorious existence as Lord and thus enters on a personal communion with Him that involves his whole life. The "decision" of faith, a pure gift of God, corresponds to the eschatological act of salvation. It separates the believer from the world and introduces him into a new life that demands a radical self-denial, especially the utter abandonment of vain self-confidence. Against the Jews St. Paul emphasizes the gratuitousness of faith and denies that it is a "work" of man. Against the Gnostics, he stresses the provisional character of faith, which is not a definitive salvation but is capable of both increase and failure. St. John teaches that faith is a renunciation of false conceptions of divine life, to receive the reality revealed in the man Jesus, with no other guarantee than the revealed word of the gospel. The reviewer notes that Bultmann exaggerates the difference between the motivation of faith in the OT and in the NT. For Bultmann, OT faith was based on God's wonderful deeds for His people, whereas NT faith rests solely on the preached word. He implicitly rejects the historical reality of the resurrection and ignores the fact that the apostolic kerygma always presented the resurrection as a proven reality.—W. F. M.

13. J. Levie, "L'Écriture Sainte, parole de Dieu, parole d'homme," *NKT* 88 ('56) 561-592.

The present article examines the human modalities of the inspired word and their harmony with inerrancy; a future article will observe how the intention of the divine author transcends that of the human writer. SS contains various kinds of human affirmation, e.g., rabbinical argumentation, Oriental hyperbole, etc., which must be judged in their historical context. Like all human language, SS affirms only the judgment passed, not the concepts employed in arriving at the judgment; hence it may teach creation in non-scientific terms. SS admits varying editorial procedures, e.g., the Synoptics telescope into one discourse remarks made at different times. Inerrancy in SS does not mean that scriptural sources and citations must measure up to norms of rigorous modern criticism, nor that they must be considered absolutely accurate simply because of their use by an inspired author. Implicit citations for which an author assumes no responsibility, e.g., genealogies, etymologies, different versions of the same incident, etc., raise a problem, for we must determine not only that a document has been cited, but also that the author has not made it his own. Very prudently, the Church's directives allow for wide scope of opinion here. The various literary genres of SS must be interpreted in contemporary context and not according to modern aprioristic norms. Some apparently historical books, e.g. Job and (perhaps) Tb and Jon, actually may be didactic writings, discussions of philosophical and religious themes. "Edifying" historical works, e.g. Chronicles, with a definite religious purpose deliberately omit "scandalous" items. In edifying Midraschim or in a Haggadah (perhaps Jdt, Est), God may have used popular traditions for religious purposes. In recognizing literary genres in history, Lagrange was a pioneer. Without prejudice to inspiration, SS contains pseudographs, but their intention is not to deceive. The fundamental principle for solving thorny questions of sexual immorality, lack of sincerity, etc., is to recognize that the OT records a progressive revelation. Its two essentials, the call of God and man's acceptance, remain in the midst of deficient human applications and interpretations. Only gradually was Israel oriented toward Christ, the center of God's salvific plan.—R. J. C.

- 14r. B. M. Metzger, *Lexical Aids for Students of New Testament Greek*. [Enlarged Edition]. (Princeton, N. J.: B. M. Metzger, 1955). Rev. by C. Lavergne, *RB* 63 ('56) 293-294.

This book proposes to equip the student with a habitual vocabulary in NT Greek. It lists the thousand words that occur at least 10 times in accord with the frequency of their occurrence, and, where possible, supplies their English derivatives. Supplementary root and word lists add to its value.—W. F. M.

- 15r. S. del Páramo, *El problema del sentido literal pleno en la Sagrada Escritura* (Lección inaugural del curso académico 1954-1955. Comillas [Santander]: Universidad Pontificia, 1954). Rev. by P. Benoit, *RB* 63 ('56) 285.

Since the NT is the flowering of the OT, it is not surprising that many OT passages take on a fuller meaning in the light of NT revelation. Criteria of the presence of such a fuller sense are the use of the OT text in the NT, the agreement of Catholic tradition, and the authority of the infallible magisterium. P examines some NT passages that seem to require the presence of a *sensus plenior*: 2 Cor 3:14-16; Rom 16:25-27; Eph 3:5-6; 2 Tim 16-17; 1 Pet 10-12. He then replies to objections based on particular concepts of inspiration and instrumental causality. B does not think his examples well chosen, though his position is basically sound.—W. F. M.

16. O. Rousseau, "La Bible et les Pères dans la perspective du Retour Aux Sources," *BiViChrét* 14 ('56) 17-30.

The renewed interest in and study of patristic literature is not confined to Catholic circles but has affected both the Protestant and dissident Oriental churches. R surveys recent literature, stressing the importance of the Greek and Syrian fathers; he outlines the history of patristic studies and examines the cause of their long neglect. He insists that in the light of the modern debate on the "spiritual sense" study of more than the dogmatic works of the fathers is necessary.—R. T. M.

HISTORY OF BIBLICAL STUDIES

17. R. Gogler, "Die christologische und heilstheologische Grundlage der Bibelexegese des Origenes," *TQ* 136 ('56) 1-13.

The main theme of Origen's theology of revelation is his Christological soteriology. In the Incarnation Jesus adapted Himself to our ability to understand Him. By emptying Himself (kenosis) into our human nature, He elevated it. The Incarnation with the Passion as its culminating point is the perfection of adaptation. In assuming a body like to ours, Jesus became visible to us without, however, diminishing the image of the divinity, as we see in His miracles and in the transfiguration. The OT prepared the way for His first coming, as the NT prepares for His second coming. As in Jesus, so in the Scriptures, there is a joining of the divine and the human. The Holy Spirit is the light that enables us to understand the true meaning of Scripture. Origen applies a triple scheme to scriptural exegesis: from the divine-human character of Scripture results the literal and spiritual sense; from the economy of revelation follow the literal, moral, and mystical senses; finally, the third scheme is the Christocentric-spiritual one because of the Christocentric nature of Scripture. Each scriptural sense has its salvific significance that is valid for time and for eternity.—N. F. D.

18. L. Maries, "Pour l'étude du Diatessarôn," *RSR* 44 ('56) 228-233.

This is a critique of the critical edition and new Latin translation of St. Ephrem's commentary on the concordant gospel, both the work of R. P. Leloir, O.S.B. *Saint Ephrem, Commentaire de l'Evangile concordant*, Version

arménienne, t. I, texte, 1953; t. II, traduction latine, 1954: Volumes 137 et 145 du *Corpus Scriptorum christianorum orientalium* de Louvain. Although the original Syriac has been lost, two Armenian manuscripts, A and B in the present edition, have preserved an adequate translation. Maries believes that most readers will find sufficient the accounts of both A and B given in the Introduction to Tome I, but would have preferred more systematic and complete descriptions of paleographic characteristics, e.g. matter, date, etc. Although held to a minimum, the inconveniences in the text caused by the "regulae louanienses" are still there; no indication of folios or manuscript pages is given in the text. L, justifiably sacrificing elegance for exactness in his Latin translation, has nevertheless produced a limpid, correct rendering of the Armenian.—F. R. A.

TEXTS AND VERSIONS

19. J. N. Birdsall, "The Text of the Gospels in Photius: I," *JTS** 7 ('56) 42-45.

Modern scholarship has disputed both the début and the uniformity of the Byzantine text. The Lakes had suggested a 9th century date with Photius, patriarch of Constantinople, possibly responsible for the text and/or its dominance. B has therefore analyzed citations from Mk and Mt in Photius' available extant work (mainly in *PG*, 100-104). In assessing the evidence B prefers the nomenclature of Ayuso, who distinguished a 'recensional' or 'Caesarean proper' (Lake: 'strong') from a 'primitive' or 'pre-Caesarean' (Lake: 'weak') group of MSS. From a study of the significant variants in 43 vv. cited from Mk and 348 from Mt, B concludes that the Photian text is closer to the 'pre-Caesarean' (especially fam 1424) than the Byzantine text, but does contain 'Western' variants. The latter fact again raises the question of the relations between the 'pre-Caesarean' and the Western text, a mingling discerned but not correctly estimated by von Soden.—J. S. B.

20. A. Jones, "Water and the Spirit," *LS* 11 ('56) 9-18.

In the biblical tradition water has played many roles both as villain and as benefactor. It deluged a sinful world; it delivered God's people at the Red Sea. It quite naturally became symbolic of the Word of God, either to preserve its followers or to destroy its foes. The Hebrews feared mostly the drought, the absence of God's Word. Today we have also to fear the flood, the overabundance of the Word. The multiplication of biblical texts without discrimination can be as detrimental as a scarcity of the Word. But J feels that the French Jerusalem Bible with commentary, edited by the École Biblique, irrigates well the roots of religious thought. This new French translation, undertaken in 1946 by both exegetes and litterateurs, has been published in a one-volume edition after two years of painstaking revision. Strongly bound and moderately priced, the book runs 1700 pages with very accurate maps. J lauds textual work, translation, orderly presentation and notes which are readily intelligible to the

general reader. Finally, he parallels passages from the Douay and Confraternity editions.—W. T. E.

21. G. Shick, "The RSV and the Small Catechism," *CTM** 27 ('56) 161-183.

The article treats of the scriptural citations given in the Lutheran Small Catechism in the order in which they appear there. In Mt 28:19-20 RSV (Revised Standard Version*) replaces "teach" of KJV (King James Version*) with "make disciples of"; hence it is more literal. The relegation of Mk 16:9-20 to a footnote should not have occurred. Translating Ti 3:5 as "renewal in the spirit" is an unnecessary departure from the Greek genitive. The relegation of Lk 22:19b-20 to a footnote is a premature judgment on their genuinity. "Married only once" in 1 Tm 3:2 is an unfortunate interpretation of the literal "husband of one wife." RSV's Rom 13:9 is more intelligible to the modern reader than KJV's. In Jn 3:36 KJV's "believeth not" is better than RSV's "does not believe." Phil 2:5-8 is better in general than in KJV. RSV's omission of Mt 18:11 is textually justifiable. Gal 2:20 is better in RSV. KJV's "carnal" in Rom 8:7 is better than RSV's "that is set on the flesh." Phil 1:6 "at the day" in RSV is inferior to KJV's "until the day." RSV's "powers of death" in Mt 16:18 is a paraphrase. RSV's Eph 5:27 changes the active of KJV and the Greek to passive, spoiling thereby the statement. For modern readers RSV is superior in Phil 4:6 to KJV. "Quarreling" in RSV's 1 Tm 2:8 can be questioned as a proper rendering of *dialogismou*. RSV's Rom 8:15 sqq. is inferior to KJV's.—J. O'R.

GOSPELS (GENERAL)

22. A. W. Argyle, "An Alleged Semitism," *ExpT** 67 ('56) 247.

Prof. Black in *An Aramaic Approach to the Gospels and Acts*, 2nd ed. claimed as a probable Semitism the repetition of a preposition before each noun of a series. A then challenged the statement and showed some instances of its occurrence in literary Greek. To this Dr. Nigel Turner objected that the usage, though not intolerable in literary Greek, is nevertheless unusual or oratorical. In reply A argues: In Plato's dialogues the repetition of the preposition is frequent enough to indicate the usage is a feature of colloquial language, and NT Greek is to a considerable extent colloquial. Furthermore, a testing of the Greek in *Select Papyri*, edited by A. S. Hunt and C. G. Edgar (Loeb series), Vol. 1, finds the repeated preposition occurring almost exactly as often as it does in Jn. Finally, in Rom and 1 Cor the repetition is more frequent than in any of the Gospels, where translation from Aramaic is sometimes possible. Therefore the explanation of the phenomenon more probably resides in the nature of Greek than in that of Aramaic, although the construction undoubtedly is also a feature of Hebrew and Aramaic.—J. J. C.

23. G. B. Caird, "Expository Problem: The Transfiguration," *ExpT** 67 ('56) 291-294.

Multiple interpretations of the transfiguration are possible, but any satisfactory explanation must relate it to the baptism, Caesarea Philippi, Gethsemane, the crucifixion, the resurrection, the ascension, the parousia, the persecution of the disciples, and the share the disciples were to have in the glory of the risen Christ. Furthermore the transfiguration has an importance all its own as a crisis in the life of Jesus. Mark's criticism (derived probably from Peter's self-criticism) of Peter's proposal to build three tabernacles is sound. There was no need of tabernacles; Jesus was Himself the new tabernacle of divine glory and transcended all revelations of the past. When Moses and Elijah vanished, Jesus was the sole bearer of God's authority. Up to this point in His ministry He followed the path of obedience which the prophets had trod; He had even been mistaken for one of them. But He must set out on the road to the cross alone; Moses and Elijah can help Him no longer. So they bid Him a solemn farewell. Finally, Jesus is the pioneer opening up a way along which others follow. His transfiguration shows our earthly standards of greatness are nothing in comparison with the glory radiating from self-sacrificing love. This is the glory we are to set our hearts on. Before us we have the suffering, redeeming love of Christ revealed as the ultimate and true glory of God.—R. E. V.

24. H. Clavier, "L'ironie dans l'enseignement de Jésus," *NovT** 1 ('56) 3-20.

Despite His position in the spiritual lineage of the prophets, Christ's use of irony usually goes all but unnoticed. In Western literature, irony ranges from Socratic ignorance to caustic satire. By contrast, Isaiah's irony, based on an intransigent faith in Yahweh, prompted by religious zeal, and penetrated with an awareness of evil which permits confidence only in the providence of God, is aimed at a scourging of the heart. In the Synoptics, the irony of Jesus, at once less harsh, more varied, and more penetrating, is the tactic of a savior intending to disarm resistance, e.g., the parables of the old wine in new bottles, the talents, the unjust steward, Dives and Lazarus; or to invite a renewed appeal, e.g., the children's bread not given to dogs; or to parry accusations, e.g., the coin of the tribute, the cure of the paralytic, etc. Other instances discussed are the promise of the hundredfold "with persecutions," the healthy who need no physician, and the comment: "They have received (i.e. have given receipt for) their reward." Jn is to be used in such a study only "very discreetly." Irony is difficult to interpret since its effect is dependent on factors such as tone, gesture, and facial expression, not caught by the written text.—J. A. D.

25. H. M. Draper, "Did Jesus Speak Greek?" *ExpT** 67 ('56) 317.

D refutes Argyle's arguments (*ExpT* 67 ['56] 92) that Jesus spoke Greek. To Argyle's argument that Jesus had to speak Greek to converse with Greek-speaking Gentiles, D replies that Aramaic was then well-known among such

Gentiles. Argyle maintained that Jesus used the LXX, e.g. in Mt 5:39-40. D answers that most probably Matthew in this passage substituted a version familiar to himself, i.e., the LXX. Furthermore, if Jesus did speak Greek, He must have spoken koine and all the gospel writers quote Him in non-koine Greek.—R. E. V.

26r. H. Guy*, *A Critical Introduction to the Gospels* (New York: St. Martin's Press, 1955). Rev. by M. Scharlemann, *CTM** 27 ('56) 141.

It is a handy volume on introductory questions and a useful guide in critical questions: but, unhappily, G follows the line of Moffatt and Bultmann in making suggestions about improving the order of chapters in Jn.—J. O'R.

27r. J. Jeremias*, *Die Gleichnisse Jesu*. 3. durchgesehene Auflage. (Göttingen: Vandenhoeck und Ruprecht, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 139-140.

This third edition is substantially a reproduction of the second, with the addition of an annotated bibliography. The second edition, however, is a considerable improvement on the first. It is divided into three parts: the first discusses the present state of the question and Christ's reason for using parables as that reason appears in Mk 4:10-12; the second tries to determine what additions the primitive Church made to Christ's words; the final section attempts to recover the original message. Of interest is J's modified exegesis of *mepote* (Mk 4:12) which he translates "... hearing they may hear and not understand, *unless* perhaps they be converted. . . ." B thinks this interpretation conflicts with the Greek text and with the context. On the modification of the original parable, J points out that the first preachers of the gospel narratives enlivened the accounts with the addition of graphic details. He holds that two distinct parables were often fused into one, and thus the point of the parable was sometimes modified. J's final section is the one most warmly praised by critics. It has been amplified in the second and third editions by a detailed exegesis of the Greek text.—W. F. M.

28r. R. Knox, *A Commentary on the Gospels* (New York: Sheed & Ward, 1952). Rev. by V. Bartling, *CTM** 27 ('56) 410.

A commentary worthy of the name should seek to understand the literary work as a whole and the parts in relation to that whole. This book does neither. It is chiefly devoted to the Synoptic problem and consists mainly of observations, surmises, and guesses on the literary relationship between the Gospels. Straightforward exposition of sections and verses is rare. The general reader will be befuddled by the book; the specialist will find it interesting, even helpful toward the solution of some problems, but often exasperating. Protestant readers will note with some surprise that a book, which, no doubt unintentionally, gives the impression that the evangelists did a somewhat bungling job, bears an imprimatur.—J. O'R.

29r. A. Letousey and J. Labigne, *Connaissance de Jésus-Christ*. (Paris: Lethielleux, 1954). Rev. by R. Tournay, *RB* 63 ('56) 280.

This small book is intended as an introduction to the Christian life for young people and those without the leisure for more advanced study. It sketches OT and NT history, heavily emphasizing the Passion and resurrection, and presents a collection of the principal statements of Jesus to His disciples on the conduct of their lives. It includes a doctrinal treatment of the mystery of Jesus and His salvific work, together with an introduction to the liturgy. T considers it excellently suited to its purpose.—W. F. M.

30r. W. Pesch, C.S.S.R., *Der Lohngedanke in der Lehre Jesu, verglichen mit der religiösen Lohnlehre des Spätjudentums*. Münchener Theologische Studien, I. Histor. Abt., 7 Bd. (Munich: Karl Zink Verlag, 1955). Rev. by M.-E. Boismard, *RB* 64 ('56) 144-145.

This doctoral thesis first presents an exegetical and critical analysis of the principal texts in which Christ speaks of retribution. The second part sketches the development of Jewish thought on this subject, showing how far Christ departed from contemporary thought to return to the vocabulary, images, and essential ideas of primitive Jewish tradition as the OT embodies it. The Jews, attempting to make divine justice more humanly reasonable, tried to establish a strict equation between human conduct and divine retribution, and so compromised the gratuity of God's generosity and mercy. Jesus, reacting against this rationalism, taught that men are utterly dependent on God for all good, and that it is God who gives human acts their religious value. Beyond this, He set Himself as the norm henceforth of human action: men win or lose salvation because they accept or reject Him. B considers the dissertation generally satisfactory but does not accept some details of the critical and exegetical analyses.—W. F. M.

31. H. G. Wood, "Interpreting This Time," *NTS** 2 ('56) 262-266.

Some sayings and incidents in the Gospels concern political conditions of Jesus' time which ceased to exist when Jerusalem fell. Thus the Herodians figure in the primitive tradition of Mk 3:6 because they were an important factor in the Judea of Tiberius' reign; they do not appear in the parallels of Mt and Lk because the readers of these Gospels no longer know of nor care about them. The Church justifiably generalized the sayings of Jesus; but originally Jesus in Lk 12-13 was warning his audience that the Messianic War would result in national ruin. 'Discerning' or 'recognizing' this present time (*ton kairon*) involved an accurate judgment on the national situation. The advice to seek agreement with one's adversary on the way to court (Lk 12:58) was a warning to the nation to seek at all costs a way to co-existence peacefully with Rome. Mt inserts it into the Sermon on the Mount (5:25-26) as a general maxim. Discouragement of the Messianic War is a constant element in Jesus' teaching. The narratives of the feeding of the multitude in Mk 6 and Jn 6

combine to bring out His refusal to be a warrior-Messiah. Jn's *lestes* (e.g. 10:8) refers to violent revolutionary leaders, as in Josephus. Thus, in Jn 18:40, the people chose to follow leaders like Judas the Galilean and Barabbas, and rejected the good shepherd. In view of the evidence, i.e., Lk 13:1-8, etc., it seems impossible to defend Schweitzer's assertion that the apocalyptic movement in the time of Jesus is not connected with any historical event and his other statement that the period offers no events calculated to give impulse to eschatological enthusiasm.—W. M. A.

SYNOPTIC GOSPELS

32. W. H. Blyth Martin, "The Indispensability of Q," *Theology** 59 ('56) 182-188.

This article attempts to refute Dr. Austin Farrer's "On Dispensing with Q." (Cf. *Studies in the Gospel*, ed. Prof. Nineham, also *Theology*, August 1955). F's alternative view, that Lk had read Mt, is impossible because it fails to explain Lk's omissions from Mt, his use of inferior settings for the discourses, his originality. F rejects Streeter's dismissal of the minor similarities between Mt and Lk, as opposed to Mk; but these similarities bolster equally well the view that Mt had read Lk. F doubts that Lk's wording is the more primitive, but he cannot show a consistent originality in Mt. He leaves unexplained Lk's less appropriate ordering of common material, though he states that Lk has rearranged Mt. Since Lk never gives Matthaean material the order Mt and Mk assign it, Lk, with Mt before him, would have had to ignore Mt's very apt contexts. F replies that the Marcan order is so scrambled in Mt 3-13 that Lk could not follow him. But he does not explain why Lk loses so much of Mt's effect, why Lk's version of the blessing of the disciples is certainly more primitive than Mt's.—J. B. M.

33. Austin Farrer, "Q" (Correspondence), *Theology** 59 ('56) 247-248.

In general Martin restates Farrer's arguments without adding to them, and judges them unfavorably without refuting them. F agrees that the Lucan phenomena can be more easily worked out from Q than from Mt, just as it is easier to work out a game of Patience with Jokers than with cards of fixed values. Similarly F concedes that he cannot show why, in a given passage, Lk should be following Mt rather than Q. To M's charge that, in certain cases, it would be as possible to see Lk as the original and Mt as the adaptation, he replies that excellent grounds exist for denying Mt's knowledge of Lk. If F were to answer M in full, he would concentrate his attack on M's principles of proof. He often uses inconclusive facts. For example, what does the superiority of Mt's style prove? Lk simply falls into the wording of the oral tradition familiar to him.—J. B. M.

34. L. Cerfaux, "La Connaissance des Secrets du Royaume d'après Matt. XIII 11 et par." *NTS* 2 ('56) 238-249.

Although the words of Christ in Mt 13:11 and parallels have seemed to many to stress only a refusal to reveal His doctrine plainly to the Jews, they have a deeper meaning. The saying, part of which is clearly an insertion by the Evangelists between the parable of the sower and its explanation, may be stated in its original form: "To you it is given to know the secrets of the Kingdom of Heaven, but to others it is not given." Its two parts mingle two lines of thought: the apocalyptic, stressing the privilege of the disciples to know the mysteries revealed in parables, and the "prophetic," stressing, by the same parables, the blinding of the Jews in fulfillment of the prophecy of Is 6:9-10. The present forms of the saying are the result of a fusion by oral tradition of two separate dialogues on these two themes. An exact determination of the successive forms of the saying in the Gospels and of their connection with the context will explain this fusion. Its primary form, a combination of the versions of Mt and Lk, belongs in an apocalyptic context. An intermediary stage appears in Mt's version, which singles out the incredulous Jews by the use of the term *ekeinois* ("to them") and goes on to focus attention on them as the prophecy reaches fulfillment. Finally, the version of Mk 4:11 designates the unbelievers more explicitly by the expression *ekeinois de tois exo* ("to those outside"). Parables here are mentioned explicitly only as Christ's means of fulfilling the prophecy, and in the light of these reactions, the prophetic explanation of the use of parables has quite overshadowed Our Lord's original emphasis on the disciples' privilege to know the mysteries of the Kingdom. —G. W. McR.

35. B. Willaert, "La Connexion Littéraire entre la Première Prédiction de la Passion et la Confession de Pierre chez Synoptics," *ETL* 32 ('56) 24-35.

From a study of literary connections in Mt's redaction both Peter's confession and the logion of verses 17-19 from a single, irreducible whole, a section followed by a notable break in continuity. Mt and Mk used the same source. Lk's redaction of the passage is disregarded as unsuited to this type of investigation. Willaert opposes the two-source theory and the contention of Cullmann and others that Mt inserted the logion of verses 18-19 into the more primitive text of Mk. The text is fragmentary in Mk, as Bultmann holds in *Formgeschichte*. Why the difference in the two redactions? Mt was more faithful to the source, which abruptly juxtaposed Peter's confession and the prediction of the Passion, and preserves the apocalyptic tone reminiscent of Dn 8:13. His transition to the Passion prediction, however, is less abrupt than the original. Mk pared away the apocalyptic overtones of Peter's confession ("Thou art the Christ") and eliminated the pericope of verses 18 and 19, making a smoother narrative juncture with the prediction of the Passion. Going a step beyond Vaganay, who had denied that the arrangement of the pericopes under discussion corresponds to the arrangement in any written source, W asserts that

Peter's confession and the "ecclesiastical discourse" (Mt 18:15 *seq.*) both depend upon a common literary source describing the governmental organization of the Church. Then why the present insertion of the Passion prediction? W proposes motives: artistically, the predictions introduce the Passion theme and unite the five great discourses of Mt to the Passion account; historically, they reflect the redactor's recollections that at this point in His life Jesus began to speak of the Passion; theologically, they reinterpreted Jesus as the transcendent Son of God who is the suffering Messiah of Is. W concludes that in a proper study of the Synoptics each pericope must probably be considered in its separate history. Perhaps the present investigation will show the dangers of hasty synthesis too often found in the classic commentators. —M. D. Z.

36. P. Winter, "Matthew xi 27 and Luke x 22 from the First to the Fifth Century," *NovT** 1 ('56) 112-148.

In the wake of fifteen pages of texts from early Christian authors plus critical notes, W considers some textual problems. (1) The *mou* after *patros* is not original. Many important early MSS and several early Fathers omit it. Early Christian writers sometimes inserted it to emphasize Christ's unique relationship with the Father. (2) ". . . And no one knows the Son except the Father," seems to be an early interpolation. The Codex Vercellensis omits it and in most of the Fathers "no one knows the Father except the Son" immediately follows "All things have been committed to me of the Father." Besides, if His hearers could not know the Son, how could He reveal anything to them? (3) The aorist *egno* has more authority among early writers than the present *ginoskei*, championed by Irenaeus for doctrinal rather than textual reasons. Both forms should be translated "knows" in English. (4) Before Clement of Alexandria inverted the order, ". . . the Father . . . the Son" preceded ". . . the Son . . . the Father" in the greater number of patristic texts. This strengthens (2) above. (5) The original had *apokalypse*. The early Fathers did not write *bouletai apokalupsai*, which may have been substituted later to fit the meter. (6) The suggested reading: "All things have been committed to me of the Father/And no one knows the Father but the Son/and those to whom the Son [would] reveal him."—J. T. B.

37. A. Baumstark, "Die Zitate des Mt.—Evangeliums aus dem Zwölfprophetenbuch," *Biblica* 37 ('56) 296-313.

To solve the problem of Mt's apparently inaccurate quotations from OT prophet-texts, B suggests an hypothesis. The text from which the Aramaic Mt borrowed was not the original Hebrew version. Mt's readers would not have tolerated changes in this version, and a theory of erroneous consonant-transcriptions cannot explain more than a few of the discrepancies. It would be still more difficult to explain, in the Greek Mt, departures from the LXX. Rather the quotations were taken from a ". . . non-extant Targum of the

prophets, of essentially the same character as the Old-Palestinian Targum of the Pentateuch . . .", a vulgar version familiar to Mt's readers and possessing characteristics which would justify the problematic quotations.—R. L. T.

38r. B. Jankowski, *Regnum venturum quod adest. De genuino sensu eschatologico, quem nonnulla "logia" Matthaeana de Regno Dei prae se ferunt. Collectanea Theologica*. Societatis Theologorum Polonae cura edita, 25 (Warsaw: 1954) 147-161. Rev. by J. T. Milik, *RB* 63 ('56) 283.

In St. Matthew's gospel, the Kingdom of God embraces at one and the same time the life of the present world in the society founded by Jesus, and that of the world to come (cf. Mt 5:3, 10, 19 ff.; 6:10, 33; 7:21; 19:14, 23 ff.; 25:34). The compenetration of these two levels results from the mysterious identity of Christ and the Kingdom; Christ, in the words of Origen, is *autobasileia*.—W. F. M.

39. B. Leeming and R. A. Dyson, "Except it be for Fornication," *Scripture* 8 ('56) 75-82.

The various interpretations of Mt 5:32 and 19:9 hinge largely on the meaning given the word *porneia*. The classical Catholic and Protestant interpretations take it to mean "adultery"; other interpretations identify it with the *erwat dabar* of Dt 24:1, meaning "something indecent" or "shameful." L and D translate it as "concubinage." This view is consistent with OT and NT usage and avoids the difficulties of other interpretations. Thus, according to the opinion of Bonsirven, Zerwick, and Vaccari, the text can be translated, "Whosoever dismisses his wife—unless she is not really his wife—and marries another, commits adultery."—R. E. V.

40. J. B. Bauer, "Libera nos a malo," *VD* 34 ('56) 12-15.

What is the evil from which we seek deliverance? B proposes two lines of inquiry, one through the Greek, the other through the Aramaic. '*Ruesthai* with *apo* indicates deliverance from some one, but with *ek* from some thing. B cites NT texts which support this position. The LXX is not so consistent, but the majority of texts support the position. Profane authors rarely use the constructions. The context of many NT texts indicates that *ho poneros* must be preferred to *to poneron*. B conjectures that the original Aramaic referred to Beliar. The OT used this name for the devil. In NT times this name clearly designated the devil. B concludes that our redemption and the coming of the kingdom of God are nothing other than our deliverance from the devil and the diminishing of his kingdom.—J. O'N.

41. J. A. T. Robinson, "The 'Parable' of the Sheep and the Goats," *NTS** 2 ('56) 225-237.

The "Parable" of the Sheep and the Goats by its very uniqueness poses the problem of its authenticity, and linguistic tests help to analyze out the work of the evangelist and to peel away different layers in the tradition. The original

pre-Matthaeian core consisted of (1) a parable about a shepherd separating his flock and (2) a set of antithetical sayings on the eschatological consequences of accepting or rejecting Jesus in the outcast and helpless. Matthew's artistry has fused the parable with an allegory of the Last Judgment and has introduced the sayings of Jesus as the grounds upon which the judgment is given. At the same time Matthew has linked the judgment with the parousia of the Son of Man. In this he has changed the characters in the different strands of the story. The key figure of the original parable was the shepherd. In the allegory of the Last Judgment the shepherd was replaced by God, the King, dispensing rewards and punishment. When this allegory was combined with the sayings of Jesus, Christ took the place of God as judge. In the "Son of Man" also there is a transition. In both Q and Mk the Son of Man will acknowledge or deny those who acknowledge or deny Him. He is, therefore, the accuser. In Mt, however, the Son has become the judge. The passage manifests Matthew's superb artistry. It is comparable in majesty to Jn 13:1-20 and in position and power it parallels Jn 17.—J. J. C.

42. G. Vittonato, "La resurrezione dei morti," *Sapienza* 9 ('56) 131-150.

To examine different opinions about the saints' resurrection in Mt 27:52, V consults H. Zeller, "Corpora Sanctorum," *ZKT* 71 (1949) 385-465 and K. Gschwind, "Die Niederfahrt Christi in die Unterwelt," *N.T. Abhandlungen*, Bd. II, H; 3/5 (Münster 1911), pp. 185-199. (1) V rejects the hypothesis of apparent bodies, proposed by Lucas of Bruges (1606) and more recently upheld by Durand and Fillion, who defended it in order to avoid the difficulties of temporary or definitive resurrection. (2) Tertullian, Athanasius, Chrysostom, Ambrose, Augustine and Jerome held the *iterum morituri* opinion, i.e., temporary resurrection. St. Thomas inclined toward this view (*Sum. Theol.*, III, q. 53, a. 3) but previously had admitted a definitive resurrection. Lagrange, Noetscher, Vosté favor temporary resurrection. There are difficulties against it, e.g. if those who rose at the time of Christ's death had glorious bodies, how could they die again? The NT texts (Ap 1:5, Acts 2:27-29, Heb 11:39-40) cited against definitive resurrection do not prove the thesis of temporary resurrection. (3) Definitive resurrection in Mt 27:52 was held by Ignatius of Antioch, Irenaeus, Hippolytus, Eusebius of Caesarea, Hilary of Poitiers, Cyril of Jerusalem, Ephrem, Epiphanius, Cyril of Alexandria, Gregory the Great, Bernard, Bonaventure, Bernardine of Siena, Knabenbauer, Maldonatus, Prat, Sickenberger. It is a far more congruous interpretation. Its intrinsic value stems from Mt's clear intention to prove that Christ has realized all the messianic predictions and hopes of the Jewish people and therefore is the true Messiah.

There were three main elements in the Jewish idea of the messianic kingdom: the reconstruction of Israel, the judgment of God implying glorification of the just (Israel) and punishment of the wicked (Gentiles), the resurrections of men (Is 26:29, Jb 19:25, Ez 37, Dn 12:1-3). The very idea of the

messianic kingdom depended on the coordination of those elements. The rabbis developed the theory that a terrestrial messianic kingdom would precede the general resurrection and the last judgment, the world to come and eternal beatitude; some of the just would rise again and take part in this terrestrial consummation. The reconciliation of messianism with eschatology was the main difficulty for Judaic thought. This reconciliation comes only with Christ. His redemption brought liberation from sin and death. Those who accept it and live in sanctifying grace will attain the eternal life after final resurrection. Christ Himself alludes in Jn 5:25-28 first to a spiritual restoration, secondly to a physical resurrection. Mt purposely stressed the signs of the fulness of time; in the resurrection of the saints it is difficult to conceive of Mt describing a temporary resurrection or simple apparitions, since both are devoid of eschatological significance and therefore could not serve his purpose. The text should therefore be interpreted in the sense of glorious and definitive resurrection. H. Zeller meets the difficulties from Acts 2:27 and Heb 11:39.

Schniewind interprets Mt 27:52 in the sense of definitive resurrection but he does not admit the saints' resurrection at the time of Christ's death. This hypothesis is not examined. V merely hints at a possibility of applying the apocalyptic *genus litterarium*, and in this case Mt 27:52 would have parallel meaning to 1 Pt 3:19 and Eph 4:8.—J. J.

43. I. Buse, "The Markan Account of the Baptism of Jesus and Isaiah LXIII," *JTS** 7 ('56) 74-75.

Mk had Is 63 (as well as Is 62) in mind when he wrote his account of the baptism of Jesus. The unusual verb *schizo* is a fairly literal rendering of the Hebrew *gr'* of Is 63:19, 'Oh, that thou wouldst rend the heavens!' Is 63:11 ff. show other points of contact, e.g., the rare use of 'spirit' and 'descend' together. Furthermore, the early Church regarded Is 63:11 as pointing to the crucifixion and resurrection of Jesus (Heb 12:20). Thus Mk implies the Pauline doctrine of baptism into the death of Christ.—J. S. B.

44. E. Stauffer, "Zum apokalyptischen Festmahl in Mk 6, 34 ff.," *ZNIV** 46 ('55) 264-266.

The hypothesis that Mk 6:34 ff. is pictured as an apocalyptic banquet finds confirmation in the Qumran text which describes the order for the banquet of the community members (D. Bartheleny and J. T. Milik, *Qumran Cave I* [Oxford, 1955] 117). Similarities are: the mention of captains of hundreds and fifties (cf. Mk 6:40); the appearance of the Messiah who takes the bread, etc. Clearly marked differences are that at Qumran the priest ranks above the Messiah of Israel, that the banquet is for the leaders, that the meal is a ritual one of bread and wine. In Mk, Jesus, the Messiah, is the sole central personality, all present without distinction of rank share the food, and the people

eat only bread and fish miraculously provided. A decisive difference is that Qumran portrays an apocalyptic banquet which will occur at the end of time, while Mk gives the history of an apocalyptic banquet which took place at the Passover of 31 A.D.—J. J. C.

45. A. Farrer, "An Examination of Mark XIII. 10," *JTS** 7 ('56) 75-79.

Kilpatrick had proposed a change in the punctuation of Mk 13:10, involving an important change in sense; he would put the period after the phrase *kai eis panta ta ethne*, and thus the necessity of the proclamation of the gospel to the gentiles is not explicit from this pericope. Among other reasons, K offers Mt's reading of Mk. F admits that, if we had only the Marcan parallel in Mt 10:18, K's interpretation "might seem slightly the more natural." But Mt's paraphrase in 24:14 clearly favors retention of the Marcan text as it stands. Moreover, rhythmical continuity favors the traditional interpretation. Finally, rational continuity demands that Mk 13:10 be construed as a "sort of interjection into an otherwise continuous passage on persecution and how to meet it." The probability of either interpretation depends ultimately on how one construes Mt's use of Mk.—J. S. B.

46. A. S. Geyser, "The youth of John the Baptist; a deduction from the break in the parallel account of the Lucan infancy story," *NovT** 1 ('56) 70-75.

The third Gospel closes the youth of John the Baptist with a summary statement that the boy grew up strong in spirit and lived in the desert until shown to Israel (Lk 1:80). How did the Baptist, born of priestly parents living east of Jerusalem, come to grow up in the Judean desert, inimical to the representatives of the priesthood? The Dead Sea Scrolls, the Habakkuk Commentary, the so-called Manual of Discipline, The Battle of the Sons of Light, the Psalms of Thanksgiving, the Zadokite Fragments, and what we know from the NT and Josephus, point to an assumption that John was brought up by celibate Essenes who adopted children. Many of John's practices appear in Essene documents. An analysis of the construction, "provenance," and contents of the Lucan infancy narrative, supports this theory. The obvious parallelism in the accounts of the youth of Jesus and John in Luke 1 and 2 indicates that the first three chapters of Luke are a translation and suggests that he did not alter the original materially. Luke obtained the narrative from a group friendly to John favoring his baptism. We can guess then that Luke received a complete parallel account of the youth of Jesus and John, but suppressed the detailed account of John's youth because at the time he wrote, the Baptist's disciples constituted danger to the influence of Jesus's disciples.—F. R.

47. P. Winter, "*Hoti* 'recitativum' in Lc 1, 25, 61; 2, 23," *ZNW** 46 ('55) 261-263.

In Lk 1-2 the so-called *hoti* 'recitativum', the equivalent of quotation marks, may be explained as "surely, truly," a translation of the *ki* in his presumed

Hebrew source. For if Lk had intended merely to mark direct discourse by *hoti*, e.g., 1:61, why did he in 1:63 and 1:67 use instead of *hoti* the word "saying"? Moreover, the Vulgate Latin version in many places gives no translation for the LXX's *hoti* 'recitativum'. On the other hand, in the three instances in Lk 1-2 the Vulgate renders *hoti* by *quia*, implying the word has a causal meaning. Besides the sense of "for," "because," *ki* can also mean, "surely" and seems to do so in Lk 1-2 (*wahrlich, gewiss, fuerwahr*), e.g. Elizabeth said (*hoti*) "truly the Lord has done so to me."—J. J. C.

48. C. C. Martindale, "Simeon's Canticle," *Worship* 30 ('56) 199-201.

This [popular] article is an appeal for confident faith when reciting Simeon's Canticle at Compline. Simeon at his life's end saw God's salvation. If at our day's end we are to see that same salvation we need Simeon's faith. He saw the promised Savior among the other babies in the Temple. With his faith we can at evening recognize His saving action through us. Then, like Simeon, we can retire for the night because our "eyes have seen Thy salvation."—B. D.

49. R. Leaney, "The Lucan Text of the Lord's Prayer (Lk. xi 2-4)," *NovT** 1 ('56) 103-111.

Modern scholars dispute the Lucan origin of "May thy Holy Spirit come upon us and cleanse us" as found in 162, 700, Gregory of Nyssa and elsewhere. L thinks it may have come from Lk. Individual words in Gregory's text are found in Lk 11:13, Acts 10:15; 11:8; 15:8-10, and Gregory supports its authenticity against Mt "May thy kingdom come" (PG 44 1157 C). Lk distinguished the two comings, of the spirit and of the kingdom, and considered the first a preparation for the second. A long series of references to the NT indicates that Lk may have learned the Lord's Prayer from the early liturgy, where it probably was used after baptism and in the Eucharistic prayers. If Lk obtained it from the liturgy, it could derive from Christ Himself.—J. T. B.

50. F. Mussner, "Das 'Gleichnis' vom Gestrengen Mahlherrn. Ein Beitrag zum Redaktionsverfahren und zur Theologie des Lukas (Lk 13:22-30)," *TTZ* 65 ('56) 129-143.

Exegesis of these verses shows that Lk has brought into a unified composition various sayings of Jesus regarding final salvation. The source of the quotations was Q, available to both Mt (Sermon on the Mount) and Lk, the latter working over the material differently from Mt. The occasion of some of these sayings was probably unknown to Lk but by the help of join-words such as "door", "for when once", "then" and "out", and especially the unifying theological idea, all of these logia are brought together in a homogeneous discourse, the equivalent of a parable. The model for this pericope is the parable of the great banquet in Lk 14:16-24.

The "Master of the house" is Jesus and the banquet is already taking place in the Kingdom of Heaven (therefore not purely eschatological). All are

invited but only those who have answered Christ's summons to follow Him enter through the narrow door leading to the banquet hall. Once the *kairos* has run out—presumably when the banquet room is full—the Master will rise and shut the door. This is the final judgment.

The discourse, strongly prophetic in tone, is both a warning to the unbelieving Jews and a promise of salvation to the Gentiles who answer the call of Christ. In this passage the eschatology of OT prophecy is radically denationalized. The banquet hall is not Sion but heaven; at the end of time the people of God will consist of both Jews and Gentiles.—F. L. M.

51. H. B. Kossen, "Quelques remarques sur l'ordre des paraboles dans Luc xv et sur la structure de Matthieu xviii 8-14," *NovT** 1 ('56) 75-80.

Lk 15 contains three parables on repentance, the parables of the lost sheep, the lost coin, and the prodigal son. Why does Mt record only one of these? Why that precise order in Lk? K's answers involve Doeve's theory on the ordering of material in the Synoptics. The early Christians studied the OT and noted in the margin references to Christ. The teaching about Christ followed the references made by various "schools," and are thus connected to the order of OT texts. Parallels to Lk's ordering of the three parables can be found in Jer 31:10-14, 15-17, and 18-20. Parallels to Mt's ordering of material can be found in Jer 31:7-9 and 10-14.—W. G. D.

52. A. Descamps, "La composition littéraire de Luc XVI, 9-13," *NovT* 1 ('56) 49-53.

Lk retouched the difficult parable of the unjust steward with clarifying comment because of his desire to transmit it as Christ intended it, with all possibility of misunderstanding forestalled. Vv. 1-8 (the parable proper) are assigned as the words of Jesus, teaching by reference to worldly shrewdness the eschatological prudence required of Christians. This generic lesson is specified as (1) ultra-mundane, by the whole context of Christ's life and teaching; as (2) referred to the Kingdom on earth, by the allegorical nuances of the calling to account and the steward's urgent settlements. The subsequent verses are Lk's additions. V.9 adds a second conclusion to remove all possible misinterpretation of the steward's handling of stolen goods (Jesus, stressing the lesson of prudence, prescinded from this element); one should make friends (and thus show prudence) by giving away one's own (not stolen) goods. In v. 10, contrasting the ideal with the unjust steward, Lk formulates a lesson in fidelity (from Christ's teachings) which he relates to the parable to establish the proper Christian attitude toward the steward's embezzlement. The lesson of vv. 11 and 12 is further removed from the parable and nowhere found in the words of Christ. The de-eschatologisation begun in v. 10 is complete here: spiritual and temporal goods, and the significant management of them are considered in the same temporal perspective. The note of renouncement of riches in v. 13 (clearly from the Mt tradition) introduced here to secure unequivocal

condemnation of the steward's injustice, definitely terminates Lk's commentary on the parable. D urges the classification of types of literary retouching and an inventory of the interests which prompted them.—V. B.

GOSPEL OF ST. JOHN

53r. C. K. Barrett,* *The Gospel according to St. John*. An Introduction with Commentary and notes on the Greek Text. (London: S.P.C.K., 1955). Rev. by M.-E. Boismard, *RB* 63 ('56) 267-272.

This is the first English commentary on St. John since Bernard's work in 1928. B has little new to offer, but he shows fine balance in his choice of opinions. He is not convinced that the original Gospel was composed in Aramaic; the difficulties of the Greek text can be explained by supposing that the evangelist is using Aramaic sources and is himself thinking in that language. The reviewer suggests, however, that B has not weighed the argument for the Aramaic original sufficiently. Barrett does not admit that sections of the Gospel have been displaced; he suggests that the Gospel is a series of sermons, synthesized without much regard for accurate chronology and topology, since the evangelist's purpose was mainly theological. The reviewer supposes, rather, that the Gospel was first composed but not published, and that other Johannine materials were subsequently inserted. B indicates that much in John's thought that is often traced back to Hellenistic origins is better explained by his OT and Jewish background. Even for the few elements that he would attribute to Hellenism or Gnosticism, B does not adduce arguments that convince the reviewer. B does not discuss the affinities of John's thought with that of the Qumran documents. He makes John depend especially on Mark and somewhat less on Luke, but Boismard disagrees again. B considers it morally impossible that St. John himself wrote the Gospel, but, to explain the tradition of his authorship, he supposes that St. John gathered disciples at Ephesus. Of these, one wrote the Apocalypse, another the three epistles, a third the Gospel, probably after the apostle's death. The thought of the Gospel would be personal to its author from Johannine inspiration. Although the theory attracts the reviewer in some ways, it leaves the nexus between the Gospel and St. John too vague. He finds the arguments against St. John's authorship quite weak, and prefers to hold that the Fourth Gospel represents substantially the preaching of St. John, though it possibly has been edited by a disciple. The exegesis of the text is detailed, usually felicitous, only occasionally questionable. However, B too rarely goes beyond simple exegesis to treat the theology that underlies the text. The individual elements should be situated in a synthesis of John's thought, and the strong links with the major themes of OT theology should be underlined.—W. F. M.

54. F. M. Braun, "La vie d'en haut," *RSPT* 40 ('56) 3-24.

B analyzes the night-time talk of our Lord with Nicodemus as a typical Johannine passage, in which John presents the "entirety" of his message by

means of a single historical incident and the addition of his own doctrinal commentary, or "glosses." B reduces the familiar Johannine technique of "dualism" (here "earthly things"—"heavenly things") to John's more prominent dichotomy of supernatural life and death. The almost equally familiar three-member development (viz., affirmation—lack of understanding—revelation of mystery) B underlines with a generous assortment of parallel texts. The scheme in the present passage: declaration by Jesus of the necessity of rebirth; the uncomprehending response of Nicodemus; the revelation of a baptism in the power of the Spirit, a phenomenon wholly supernatural whose comprehension depends both on the gift of that same Spirit and on its generous reception by the believer.

The ambiguous *anōthen* (v.3) and *hupsothenai* (v.14) B takes in their double senses; *hudatos* (v.5), though certainly not a post-evangelistic interpolation, is very likely a Johannine gloss. He makes valuable observations on the significance of the baptism of Christ, in which He received the fullness of the Spirit, and on His Passion, Resurrection, and Ascension, after which the faithful receive the effusion of the Spirit, through baptism of water. Christian regeneration is strictly supernatural, transcending the vice-virtue dichotomy common to pagan "regenerations." The "new existence" is the object not of experience, but of faith in the testimony" (v.11) of Christ.—R. L. T.

55. C. Charlier, "L'Évangile de l'Amour dans la Mort," *BiViChrét* 14 ('56) 7-16.

John's Gospel has the structure of a drama. Within a simple historical framework it mirrors a psychological and mystical drama of the conflict between the Light and the Darkness in the soul of every man. Its theme is the love of the Father Who solicits the love of man; its center and consummation, the death and resurrection of Jesus. The force of the Spirit provides a movement which unfolds on three levels: historically, the death of Christ ended Judaism and all natural religion, and inaugurated a new and supernatural religion; on the cosmic level death to sin stood revealed as the essential condition of life to God; on the personal level, love, the essence of Christ's sacrifice, became the essence of the Christian's mystical death.—R. T. M.

56. T. Francis Glasson, "John the Baptist in the Fourth Gospel," *ExpT** 67 ('56) 245-246.

In the first chapter of St. John's gospel (1:19-51) four days' events are described. On the first the Baptist gives testimony to himself; on the second testimony to Jesus; on the third two disciples leave him and follow Jesus. On the fourth day John is nowhere to be seen; Jesus occupies the stage and John goes unmentioned. This scheme admirably illustrates the principle of the Precursor, "He must increase, but I must decrease."

A similar situation obtains in the references to the Baptist in the gospel as a whole (1:19-42; 3:23-4:1; 5:33-36; 10:40-41). *The passages become*

shorter each time and finally dwindle to nothing. The final words are fittingly "John indeed did no sign; but all things whatsoever John spoke of this man were true."—J. J. C.

57. W. Grossouw, "Three books on the Fourth Gospel," *NovT* 1 ('56) 35-46.

Since the war two important works have appeared in English on the fourth Gospel: *The Interpretation of the Fourth Gospel*, (Cambridge: 1953) by C. H. Dodd, and *The Gospel according to St. John. An Introduction with Commentary and Notes on the Greek Text*. (London: S.C.P.K., 1955) by C. K. Barrett. To these should be added *Das Evangelium des Johannes*. Kritisch-exegetischer Kommentar über das N.T. by Rudolf Bultmann, which had its first edition in 1941 but which acquired its wide influence outside Germany only after the war. Their contributions on two topics indicate the rich contents of these books.

Origin and background of the author of the Fourth Gospel: Dodd studies the spiritual background of the Gospel's intended readers. These were non-Christians concerned about eternal life to whom Christianity had to be presented in terms related to their previous religious experience. Dodd points out the Gospel's affinity with Philo and the higher religion of Hellenism. Bultmann examines Eastern Christianity and a gnosticizing Judaism, adducing parallels from Mandaism, Manicheism, Odes of Solomon, etc. Barrett studies the impact of the OT, of apocalyptic and Rabbinic Judaism, of popular Platonism, of *gnosis* as found in the Corpus Hermeticum, and particularly of Hellenistic Judaism.

Literary criticism of the Fourth Gospel: Bultmann names two main sources, (*Offenbarungs-quelle*) the Semitic, found in the Prologue and in the discourses of Jesus, and the (*Semeia-Quelle*) found in the miracle stories. He claims an ecclesiastical redactor brought the Gospel into line with the Synoptic tradition and the theology of the Church, but that his work was so imperfect that numerous alterations must be made in the traditional sequence. On the other hand Barrett considers the theory of displacement unproved, while Dodd rejects even commonly accepted displacements. Barrett holds that John drew some material from Mark, most of the Passion story in particular, and perhaps drew from Luke also. He claims that Ch. 21 is an appendix of different authorship.—F. R.

58. R. Russell, "The Beloved Disciple and the Resurrection," *Scripture* 8 ('56) 57-62.

In his narrative of the resurrection, St. John dwells on the transformations effected by Christ's love in those who saw Him. Jesus recalls His Passion in the light of His triumph. He affects those around Him according to their individual needs: Peter's triple denial becomes a triple protestation of love; Mary, the contemplative, becomes His active witness before the apostles; the doubts of Thomas are consumed by belief. The inner significance of the

resurrection for our own lives and for the life of the Church is the giving of the Spirit, the consummation of Christ's work, which will animate the Church and each of its members and inspire their charity and their apostolate. In St. John's account grace and nature, the least things and the highest, mingle in love.—R. E. V.

59. A. Thyès, "Jean 19, 25-27 et la Maternité spirituelle de Marie," *Marianum* 18 ('56) 80-117.

In treating the two interpretations of "Behold thy son" and "Behold thy mother," the author favors the fuller interpretation (*sensus plenior*), Mary's spiritual maternity over all men. The view that these verses express a simple act of filial piety is based on a merely natural outlook, and faces the difficulty that Mary had her own relatives to whom she could turn and John had a mother of his own to care for. On the other hand, T argues that John had perceived this deeper spiritual meaning after many years of mature reflection on the solemnity of the scene and its official atmosphere of universal redemption. T admits that early tradition is silent on the spiritual interpretation. But he points to clear support in later tradition (including Bernardine of Sienna, Denis the Carthusian, Robert Bellarmine, Bossuet, and many more recent authors), and to the corroboration of the liturgy. For his final testimony he draws upon recent Papal writings, viz., Leo XIII's *Octobri Mense*, St. Pius X's *Ad Diem Illum*, Pius XI's *Rerum Ecclesiae* and Pius XII's *Mystici Corporis*, that do not hesitate to proclaim to the whole Church that Christ's words solemnly announced Mary's maternity over all men.—R. C. M.

60. R. L. Twomey, "Substantial Life in John 1:4," *AER* 134 ('56) 324-327.

With reference to the disputed punctuation of vv. 3-4 of John's prologue, some views are presented in support of the "traditional" Vulgate reading, viz. "In him was life . . ." The Word-God as Life Itself is a theme wholly familiar to the Evangelist, and seems to fit more logically into the development of his prologue than would the alternate reading, ". . . without him was made nothing. What has been made in him was (or is) life. . ." —R. L. T. (Author)

61. H. Van den Bussche, "De Structuur van het vierde Evangelie (I)," *ColBG* 2 ('56) 23-42.

The Evangelists, knowing that their writings had, of themselves, essentially salvific meaning for the faithful, were more interested in the theological meaning of the person of Christ than in any merely historical or biographical insight into His person. Unless forced by facts to attempt textual reconstruction, we should accept without change their interpretations of Christ. Many modern Johannine scholars are unduly inclined to point out how the Fourth Gospel should have been written, fitting facts into modern theories of writing. The Johannine gospel is a highly personal and theologically orientated development of a two-fold theme: (1) Jesus' personal revelation to the Jews; (2) the

rejection of this revelation by the Jews and its acceptance by the Gentiles. Except for the adulterous woman and the epilogue, it can be accepted as it stands. John makes no distinction between the "Christ of faith" and "Jesus of history." Since he has experienced in his long life the meaning of Christ's revelation for the world, and the significance of refusal for the Jews and acceptance for the Gentiles, his purpose is to demonstrate the positive existence of the Son behind the historical Christ. The structural unity of Part I (Chs. 1-12) can be shown by the conceptual structure in 12:44-50 (*inclusio*), just as the meaning of the Prologue can be clarified by a parallel comparison with the ideas of the *inclusio*. The dialectic of this part is between revelation and belief, and sharply delineates the reactions of belief and unbelief. Jesus is the Son of the Father; the Jew must accept Him both as the Son and as the definitive light of revelation. When they reject Him, they are cursed with impenetrable darkness. Jesus, as the *Logos*, reveals by actions rather than by words the salvific nature of the Father. V explains exegetically what *Logos* meant for John, adds a critique of modern attitudes toward John the Baptist and an analysis of the Baptist's testimony concerning the "Lamb of God." (To be continued).—D. J. F.

62. H. Van den Bussche, "*Quod factum est, in ipso vita erat* (Jo. 1,3-4)." *ColBG* 2 ('56) 85-88.

V argues against the punctuation of Jn 1:3-4 found in the missal and for that favored by modern exegetes: *Omnia per ipsum facta sunt, et sine ipso factum est nihil. Quod factum est, in ipso vita erat, et vita erat lux hominum*. To I. de la Potterie's arguments from tradition he adds internal arguments. *Quod factum est*, if read with v. 3, destroys rhythm and parallelism. The *oude hen* of the original text indicates the end of a sentence; otherwise *ouden* would occur. The first comma in v. 4 must come after *est* because *vita esse* and *vitam habere* cannot be equated. V disagrees, however, with de la Potterie's interpretation of v. 4 thus punctuated; it means not 'What was made received life through Him' but 'He is the life of whatever was made'. He explains this interpretation, provides arguments, answers objections.—W. J. F.

63r. H. Van den Bussche, *Jezus' woorden aan het afscheidsmaal. Verklaring van de hoofdstukken 13-17 van het Sint-Jansevangelië* [Jesus' Words at the Last Supper. Exposition of Chapters 13-17 of St. John's Gospel]. (Tielt [Belgium]: Lannoo, 1955). Rev. by M.-R. Weijers, *RB* 63 ('56) 140-141.

Intended for the non-professional reader, this book will be useful to the specialist as well. In the Last Discourse the author distinguishes three sections which, despite their psychological harmony, are logically distinct (Chs. 13 & 14; 15 & 16; and 17). He regards them, not as three distinct discourses, but as three attempts at a meditative synthesis of the Last Supper in the light of the Passion that followed. Some elements may actually have been spoken by Christ either earlier, or later, after the resurrection; but they have all been

united under the impression the Last Supper left in John's mind. Adhering closely to the text in his commentary, the author interprets the washing of the feet as a symbol of the humble service of charity, but the reviewer prefers to distinguish: Jesus Himself intended this symbolism, but John also had in mind a baptismal symbolism, which he indicates by expressions with sacramental overtones. In two of the Trinitarian passages (13:19 and 15:21) V gives only the aspect of the external missions, whereas W thinks the vocabulary was chosen by John to suggest the divinity of the Legate.—W. F. M.

64. B. Vawter, "The Johannine Sacramentary," *TS* 17 ('56) 151-166.

The author chooses John's accounts of "The Anointing at Bethany" 12:1-11 and "The Woman at Cana" 2:1-11 as the starting point for a study of the complete sacramentary of the Church St. John wrote for. In the anointing of Christ's feet the author perceives a *semeion* ("sign") of the Christian sacrament of Extreme Unction. In the second account he sees the presence of Mary (who for John has become a symbol of the Church as mother of the living) as a forecasting of the sacramental nature Christian marriage will take on once the glorification of Jesus is accomplished.—H. R. P.

CHARACTERS OF THE GOSPELS

65. Kurt Aland, "Wann Starb Petrus?" *NTS** 2 ('56) 267-275.

Karl Heussi's recent work, *Die römische Petrus tradition in kritischer Sicht* (Tübingen, 1955), puts H's oft-repeated thesis—Peter did not undergo a martyr's death at Rome—into definitive form. The interpretation given by Heussi to Gal 2:6 is the support of all his extensive reasoning and the basis of his picture of apostolic times, which demands drastic revisions in our accepted perspectives. In Gal 2:6 he makes *pote* equivalent to *aliquando*, and by stressing the past tense of *esan* he concludes that Peter could not have died at Rome nor John at Ephesus. Also, the James named in Gal 2:9 is not the 'cousin of Our Lord' but rather James, the son of Zebedee. This James, then, together with his brother, John, and Peter formed the 'pillars of the Church'. Finally, all three apostles are presumed dead by Heussi at the time Paul wrote this epistle.

But Heussi's reasoning is faulty on four counts: (1) In Gal 2:11-21 Paul gives Peter a tongue-lashing; that Paul should so speak of a *dead* Peter is unbelievable and contrary to common sense. (2) In Gal 1 and 2 Paul mentions the name of James three times in close succession (1:19, 2:9, 2:12). The James in the first and third passage is clearly the 'cousin of Our Lord'. What is more natural than that the second passage signifies this same James? (3) From the wording of Gal 2:7 we are forced to admit that the missionary activity of Peter there mentioned is just as real as Paul's; Peter is alive at the time Paul wrote. (4) Heussi is mistaken in translating *hopoioi* and *pote* separately; both combine to make one expression. Heussi is also wrong in stressing the past

force of *esan*; the sense is present time, as often in NT writing. This single text, Gal 2:6, has, therefore, been made to support an unbearable burden. When and where Peter died must be established by scholarly historical research.—A. R.

66r. G. Buchheit, *Judas Iskarioth, Legende—Geschichte—Deutung*. (Güterloh: Rufer-Verlag, 1954). Rev. by P. Benoît, *RB* 63 ('56) 141-142.

This is a work of psychological speculation on the betrayal of Judas. Its conclusions are unfortunately not based on a scientific exegesis of the text. B rejects avarice as Judas's motive and doubts that he had plotted his crime over a long period of time. He offers no other motive but emphasizes the necessity of the betrayal in the divine plan of redemption. The treason, according to B, consisted not so much in delivering Jesus to the Jews as in providing them with a juridical charge, namely, that He claimed to be the Son of God.—W. F. M.

67. B. Hull, "Saint Joseph and Saint John the Baptist," *CIR* 41 ('56) 275-284.

The interpretation of Christ's eulogy of John the Baptist in Mt 11:11 has been influenced by a discussion that arose when devotion to St. Joseph gained prominence about the twelfth century. A number of attempts were then made to reconcile devotion and text, e.g., for Maldonatus, John was the greatest figure in the OT and for Suarez St. Joseph was in a separate "hypostatic" order. The early fathers did not face the question but they were surely aware of Christ's qualification in that same verse: "yet he that is lesser in the kingdom of heaven is greater than he."—T. A. J.

68r. B. Prete, *L'Immacolata e la Bibbia*. Quaderni "Sacra Doctrina." (Bologna: Studio Domenicano, 1954). Rev. by R. de Vaux, *RB* 63 ('56) 303.

In briefly examining the biblical texts cited as foundations of the dogma of the Immaculate Conception by the bull *Ineffabilis Deus* and the encyclical *Fulgens Corona*, P dwells upon Gn 3:15 and deals briefly with Lk 1:28 and 42. He notes that *Fulgens Corona* sets forth the probative value of these texts more clearly than does *Ineffabilis Deus*.—J. F. B.

ACTS OF THE APOSTLES

69r. F. Bruce,* *Commentary on the Book of Acts* (Grand Rapids: Eerdmans, 1954). H. Ridderbos,* *The Epistle of Paul to the Churches of Galatia* (Grand Rapids: Eerdmans, 1954). A. Ross,* *The Epistles of James and John* (Grand Rapids: Eerdmans, 1954). Rev. by V. Bartling *CTM** 27 ('56) 405-407.

These are contributions to the *New International Commentary on the NT*. All the authors belong to Reformed confessions. All the volumes are of considerable merit. The interests of advanced students are met in special notes which are often valuable. B on Acts has no equal in English for valuable information. In him we have an English scholar of first rank who has shaken off the incubus

of the Tübingen School. Rudderbos's work is rather heavy but richly rewarding; he subscribes to the South Galatian theory; he identifies the visit of Gal 2:1-10 with that of Acts 15 while B identifies it with Acts 11:30. Ross gives satisfactory exegesis plus pastoral appeal. While the book will not replace the great standard commentaries, it is worth having.—J. O'R.

70. A. Hanman, "La nouvelle Pentecôte (Actes 4:24-30)," *BiViChrét* 14 ('56) 82-90.

This prayer of the primitive Christian community is one of those small literary units drawn from different sources that stud the first fifteen chapters of Acts. It expressed the apostolic community's awareness of its unity as the people of God, the one Israel, that conserves the heritage of the old Israel and at the same time draws a radical newness from Christ who has fulfilled the messianic promises. The work of Jesus, carried on by the Church, proclaims in its confessions of faith and in its martyrs that He is the Lord, the Servant of Yahweh. Only in its Palestinian and Jewish background can we appreciate the force of the title, Servant of Yahweh. The blood of Jesus has sealed the definitive alliance between the Church and God. The apostolic community proclaims, and the blood of the first martyrs attests, that the economy of salvation has entered the fabric of world history.—R. T. M.

71r. J. Renié, *Les Actes des Apôtres, Les Épîtres catholiques, l'Apocalypse*. Manuel d'Écriture Sainte, Tome V, 4^e éd. revue et corrigée. (Paris et Lyon: Emmanuel Vitte, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 139.

Except for additions to the bibliography (not intended to be exhaustive) and minor changes of viewpoint, the present edition is the same as the third. R is generally conservative; e.g., he is reluctant to recognize that most Catholic exegetes tend to doubt the authenticity of 2 Peter.—W. F. M.

EPISTLES OF ST. PAUL

72. R. Baracaldo, "La Gloria de Dios según San Pablo," *VyL* No. 57 ('56) 7-24.

The glory of God is revealed not only as the splendor of Christ but also as a gift of God to believers; that is the most characteristic aspect of glory in the NT. As an eschatological gift it fills all heaven's life and all divine gifts, transcending all other gifts granted to men. The glory of the OT had its basis in the manifestation of the ministry of the Law; the light that shone from Moses' face was a symbol of God's authority. NT glory has its basis in the spirit, and in the justice which grants grace to the sinner, justifying and glorifying him. OT glory is external, physical, temporary; NT glory is internal, spiritual and eternal (2 Cor. 3:7-11). The transformation of nature by glory consists in the reception of the image of Christ and the progressive supernatural transformation of ourselves in Christ. The basis of this glory is faith in Christ;

the transformation is effected by the Holy Spirit through vital connection with Christ (2 Cor 13:18).—L. M. and E. H.

73r. C. Dodd,* *New Testament Studies* (New York: Charles Scribner's Sons, 1954). Rev. by V. Bartling, *CTM** 27 ('56) 309-10.

The eight essays will instruct even when the conclusions presented are not shared by others. The two essays on "The Mind of Paul" will raise many questions, especially regarding his view of 2 Cor 1:8 as indicating almost a second conversion. D's arguments for a Roman origin of the Prison Letters should be weighed carefully by those who have been carried away by the Ephesus theory. The last two essays on the immortality of man may appeal more to the philosopher than to one whose hope is anchored solely in the primitive proclamation of the crucified, risen, exalted, returning Lord.—J. O'R.

74. J. Finegan, "The Original Form of the Pauline Collection," *HTR** 49 ('56) 85-103.

The Interpreter's Bible gave currency to the theory that Paul's collected letters were originally published in the form of two papyrus rolls, the first containing Eph and 1-2 Cor, the second Rom, 1-2 Thes, Gal, Col, Phlm, and Phil. Their use by Clement of Rome and Ignatius leaves it almost certain that Paul's letters had been collected before 95 A.D. Did they appear in two papyrus rolls or in codices? The codex, which was a leaf book of papyrus, was in use when Paul's letters would have been collected. About 85 A.D. Martial referred to codex editions of Vergil and Cicero, and Christians seem to have used this form at an early date. From the second century we now have eight Christian biblical papyri, all in codex form. Up through the fourth century we have 111 biblical manuscripts from Egypt, of which 99 are codices. A list of the oldest and most important copies of NT books includes, in codex form, *P52*, a fragment of Jn from the first part of the second century, and *P46*, a codex of Paul's letters dating probably not later than 200 A.D. Since these are hardly the first of their kind, the codex must have been used in the first century. Therefore, since this form would be preferable for books frequently consulted, it seems probable that Paul's collected letters were published originally in a codex rather than on rolls.

The remainder of the article takes up the epistles' order of appearance. The author presents the order of Marcion's canon, Tertullian's listing, that of the Muratorian fragment, the Chester Beatty Papyrus, the Codex Vaticanus, and the Codex Sinaiticus, and attempts to explain the apparent differences. He concludes that the sequence of epistles in a collection was probably determined by their length, and that variations in the length of some letters account for the variant sequences. None of the evidence supports the hypothesis that the collection once existed in two volumes and that Eph stood at its head.—J. A. B.

75. M. Franzmann, "The Inclusiveness and the Exclusiveness of the Gospel as Seen in the Apostolate of Paul," *CTM** 27 ('56) 337-351.

Galatians sounds with radical insistence two notes basic to the existence of the Church of all times: the all-inclusiveness of the gospel—God's grace is as wide as man's need—and the gospel's brusque exclusiveness over all earthly claims, conditions, and magnitudes. We shall show that Paul's apostolate proclaims this, confining our investigation to Gal 1 and 2 and those other passages where Paul is personally, that is apostolically, involved. His apostolate is of divine origin; this intervention of divine grace in Paul's life gives him that large and whole-souled detachment so characteristic of him. God counts fully, and any limitation or restriction imposed upon His grace by human standards is a perversion of that grace. The gulf separating the Law with its exclusions and divisions from the universal gospel is as definite as death, the death of Christ of which Paul partook in baptism. This gospel cannot be dealt with as one chooses, even by Paul. The only possible goal of the life of the Apostle is God's glory in Christ. The exclusiveness of the gospel is based on and grows out of its inclusiveness. To understand this exclusiveness we must recall who Paul's opponents in Galatia were. Pharisaism was the most dangerous enemy of the Church because with its contradiction of the rule of Jesus it combined a potent piety. The Pharisees attempted to shift the gospel's center of gravity away from the cross. Paul emphasizes the *skandalon* of the cross and its effect on those who submit to it. This marks the exclusiveness of the gospel. A church can avoid the *skandalon* and hence persecution, but it then loses the beatitude of our Lord and comes under the anathema of Paul. Intolerance appears in his exercise of his apostolate. In the circumcision of Titus the truth of the gospel was at stake. It would not be true if it were not a gospel for Greek and Jew on equal terms. Those who denied it were false brethren. Peter's action at Antioch was hypocrisy.—J. O'R.

76. A. Hamman, "Le drame de l'Apôtre," *VieSp* 45 ('56) 45-57.

Using St. Paul's explanation and defense of his vocation as an apostle in Gal and 1-2 Cor we can perceive the accord between prayer and the apostolate in his life. The conversion before Damascus is a call to be both a Christian and an apostle. When he must answer faction-minded detractors, Paul cites in his defence the success of his apostolate and the extraordinary graces granted to him, but does so in a manner that emphasizes the power of grace and not his own merits. Thus, far from being subject to dichotomy, the service of God and the service of men are one in him, for "service" in Paul (*latreuein*) e.g., Rom 1:9-10, means both a life of prayer and a life of apostolic activity. The same connotation appears in his use of the words "ministry" (*leitourgia*), e.g., Rom 15:16, and "service" (*diakonein*), e.g., 1 Cor 16:15, Rom 12:7, 1 Cor 12:4-5, for Paul sees his apostolate as an offering of praise to God. The service of God and the service of men are in the Apostle a continuation of the mission of Christ.—J. F. B.

77. O. Kuss, "Zur Geschichtstheologie der paulinischen Hauptbriefe," *TG* 46 ('56) 241-260.

Paul's concept of history can be clarified by contrasting it with the concepts of others. The profane historian sees a line of events traceable ever further back toward the unknown, clearest at present, disappearing beyond predictability into the future. History studies the course of these events, but their underlying meaning is hidden to those not aided by faith. The OT, the Jewish apocalyptic and rabbinical writings, all see history as the working out by God of His plan of salvation. This salvation history is clearly divided into the present age, which since Abraham has been waiting for the day of Yahweh, and the age to come, when the politico-religious triumph of Israel will be made final. For Paul there is no pure future, no clear separation of the present age from the age to come. History is salvation history and Christ is its center. Adam was the beginning of misfortune as Christ was the beginning of salvation. Abraham is the father of all believers through his faith in the promises which point to Christ. The law, though of divine origin, finds its true meaning only in its contrast with the salvation brought by Christ. With the death and resurrection of Christ history reached its epoch of fulfillment, the age to come; we live now in that age to come, yet we still live also in the present (evil) age, which began with Adam and lingers on. This commingling of ages gives the present a character of 'in-betweenness', just as the conviction that the parousia is close at hand gives it urgency. Soon Israel, who by her rejection gave Christ to the Gentiles, will be led through envy back to Christ and the parousia will end the present age, leaving all in the age to come. The Pauline concept of history is documented by references to numerous texts from Paul's major letters. Footnote 1 treats at length literature especially pertinent to the theme of the article. —W. J. F.

78. S. Lyonnet, "De arte litteras exarandi apud antiquos," *VD* 34 ('56) 3-11.

There has been a mixed reaction to O. Roller's *Das Formular der paulinischen Briefe. Ein Beitrag zur Lehre vom antiken Briefe*. Ricciotti and Eschlimann are in general favorable to it; Michaelis and Percy oppose it. R's thesis is that the dictation of letters was so difficult among the ancients that the sender generally provided the ideas and arguments for an amanuensis to incorporate into a letter. His arguments are open to serious criticism. (1) Basing his conclusion upon a letter of Cicero, and one written by Cornelius Fronto to Marcus Aurelius, R maintains that seventy-two words an hour was the maximum rate of dictation in Paul's time. This conclusion is based on erroneous interpretation of the texts. (2) R holds that Paul's longer works necessitated an amanuensis, and he appeals to Cicero's letters to prove this necessity. His interpretation of these texts is incorrect. Texts from Plautus, Cicero, Plutarch, Pliny Jr., Horace, Martial, and Quintilian, all found in R, indicate the use of dictation rather than employment of an amanuensis. (3) R proposes that Paul's explicit statement in five epistles that the salutation was in his own hand proves

that he wrote the epistles himself. Two epistles lacking this comment, Rom and 2 Tm, were at least partially written by someone else, and the difference in handwriting would have made the phrase unnecessary if an amanuensis had written the body of the letter. Therefore, he concludes, the writer of the salutation is the writer of the letter. To this L replies that Paul's letters were directed primarily to listeners who would never see the handwriting, and that the salutation is an authoritative identification of the letters to these listeners. Texts from Cicero, Seneca, and Plutarch show that stenography was widely used. Therefore, Paul could easily have dictated his letters, reserving to his own hand the salutation and the expression of key ideas. Paul's unique style, clearly present throughout his letters, is conclusive proof that an amanuensis could have been used only rarely.—J. O'N.

79. D. Mollat, S.J., "Symbolismes baptismaux chez saint Paul," *LumVi* 26 ('56) 205-228.

St. Paul employed four symbols to teach the significance of Baptism: the act of washing, circumcision, a seal, and a light. M comments on some fifteen excerpts from the Epistles wherein these symbols are discussed.—J. E. O'C.

80. C. Davis, "Christ, the Second Adam," *ClR* 41 ('56) 82-88.

We understand original sin better and take a more optimistic view of the Fall if we examine the context, in Rom, of the first revelation of original sin's transmission. Paul explains that men are redeemed by their solidarity with Christ. He contrasts this with the fact that through their solidarity with Adam they fell.—T. A. J.

81. E. Dinkler, "The Historical and the Eschatological Israel in Romans, Chapters 9-11: A Contribution to the Problem of Predestination and Individual Responsibility," *JR** 36 ('56) 109-127.

D claims these chapters must be understood in a wider context than the first few verses of ch. 12. The heart of Paul's message in Romans is the revelation that God has offered to believers in Christ the *justitia Dei* (genetivus auctoris). This is a present gift and a hope for the future. This central theme, expounded in the first eight chapters, involves two interrelated problems, Israel's status and her individual election. In solving the first, Paul distinguishes between the historical-empirical Israel and the eschatological Israel, composed of those incorporated in the Body of Christ.

Although, in ch. 9, the promises are referred to the spiritual-eschatological Israel, in ch. 11 historical Israel's prerogative of past election calls for her ultimate salvation. This tension, rooted in Paul's concept of God, is explained by his reluctance to surrender either his reinterpretation of the concept "Israel" or his conviction of historical Israel's privileged position. Treated in close connection with the election of a people as a whole is the second problem—individual election and man's responsibility, epitomized as "predestination and

freedom." Paul's solution is in the revelation that man, as a believer, has no claim on God. Not even his election entitles man to such a claim. To be elected, in fact, means to be taken away radically from the sphere of claim-making. God's election comes to us in and through Christ Jesus.

But predestination implies individual responsibility as the Pauline ethical imperatives make clear. This polarity of being sealed and yet absolutely free marks the eschatological present. The two questions—Israel as historical and eschatological, and divine predestination plus man's responsibility—are entwined in ch. 11. If all Israel is to be saved at the end of time, all these believers will be and are predestined.

In 9-11 Paul is primarily interested in our vertical relation to God, working in us through Christ and freely incorporating us into the Body of Christ. Secondly, Paul dwells on man's horizontal relation as a member of a given society, of an empirical-historical past and present. Man's life on earth is conditioned by this second polarity (cf. above), which cannot be resolved by dismissing either constituent element. Paul seems to use a pattern already formed, appearing, for instance, in the predestination thinking of Qumran but now transformed by its relation to the historical Jesus and to the eschatological time, to the *kairos* which Jesus, as the risen Lord, has inaugurated.—F. L. M.

82. N. Hyldahl, "A Reminiscence of the Old Testament at Romans 1:23," *NTS** 2 ('56) 285-288.

Rom 1:23 ("And they have changed the glory of the incorruptible God for an image made like to corruptible man and to birds, and four-footed beasts and creeping things") is generally considered an echo of Ps 105:20, Jer 2:11, and Dt 4:15-18. Yet it differs from the important Dt passage in vocabulary, in the order of the creatures named, and in the fact that Dt does not here mention *man*. But in all three respects Rom 1:23 resembles a part of the creation story in Gn 1:20 ff. This resemblance is strengthened by v.25, "They have worshipped the creature rather than the Creator." NT writers do not always use OT passages exactly as modern commentators might expect them to.—G. W. McR.

83. P. Suitbertus a S. Joanne a Cruce, "De structura idearum in ep. ad Romanos," *VD* 34 ('56) 68-87.

In Rom 1-8 the dogmatic section is considered in an effort to reconcile modern commentators' twofold division. Non-Catholics generally divide the section after the fifth chapter, the first part dealing with sin and justification, the second with sanctification. Catholics generally divide Rom 1-8 after the fourth chapter: the first part deals with sin and justification, the second with salvation, its obligations and its certainty. Textual analysis indicates that neither division is natural, inasmuch as St. Paul conjointly treats of justification and salvation in this section, and employs a psychological rather than a logical order.—J. F. B.

84. M. M. Bogle, "*Ta tele ton aionon*: 1 Corinthians 10, 11," *ExpT** 67 ('56) 246-247.

Most translations render *tele* as "end," but B prefers "mysteries," a meaning approved by H. A. A. Kennedy, *St. Paul and the Mystery Religions* (1 Cor 2:6), Liddell and Scott, and Plato's *Republic* (560 E). This meaning would fit the context, for the reference to *ta tele* follows a discussion of spiritual food—food sacrificed and the divine food given the Israelites in the desert. The punishment of the dissatisfied Israelites is an example for us "who are the heirs of the Mysteries of the ages" (B's translation). Significantly, a few sentences after this verse Paul begins his discussion of the Lord's supper. While those who translate *tele* etc., "upon whom the end of the ages are come" believe Paul is thinking eschatologically, B believes the apostle is thinking sacramentally, in language adapted to the religious background of the Corinthian Christians.—J. J. C.

85r. R. Hanson,* *Second Corinthians* (New York: Macmillan, 1954). Rev. by J. Mueller, *CTM** 27 ('56) 309.

The book is warmly recommended. H presumes three visits to Corinth and four letters, of which we have the whole of two, most of a third, and a fragment of a fourth. This cannot be proved and does not materially further comprehension. Some explanations, such as that of 2 Cor 12:4, can be questioned.—J. O'R.

86. A. Feuillet, "*La Demeure céleste et la Destinée des Chrétiens* (II Cor., V, 1-10)," *RSR* 44 ('56) 161-192.

Did Paul's doctrine remain truly unified and harmonious in its considerable development, or is it syncretistic? In this difficult pericope, what is the "heavenly abode" that will console the Christian for the loss of his earthly home? Current explanations of this abode are: (1) the dwelling-place is celestial beatitude (seems to do violence to the text and be at variance with the context); (2) the dwelling-place is a temporary spiritual body (completely at variance with Paul's doctrine); (3) the dwelling-place is the definitive glorified body, received immediately after death (concedes that 2 Cor 5:1 ff. contradicts formal assertions of 1 Cor 15 that we will possess our glorified body only at the parousia); (4) the dwelling-place is the glorious body which will be received at the parousia (raises the problem of the unity of 2 Cor 5:1-10). The last solution has been the most common exegesis since early times, although many of its modern adherents differ in their analyses, principally on the relation of 5:1 to the subsequent context. Feuillet particularly emphasizes an explanation by Dupont, concluding that it seems to strain the text and to translate Paul's thought rather inaccurately. Feuillet's own explanation will follow at a later date.—F. R. A.

87. I. Fransen, "Cahier de Bible: La Liberté en Esprit (Epître aux Galates)," *BiViChrét* 14 ('56) 67-81.

Gal reflects its historical framework. Judaizing attempts had stirred unrest in Galatia and Paul fights back by placing the radically new faith in the crucified Christ in opposition to the Old Law and the ancient practices. Against the nationalistic and particularistic restraints of Judaism he proclaims freedom in the Spirit, a freedom based on the universality, spirituality, and gratuity of Christ's dispensation. In the first part of the epistle Paul appeals to his mission as apostle to prove his right to preach this new economy of liberty. In the second part he shows why his position against the Judaizers is the only one founded on Christ. A detailed exegesis of the main texts is supplied.—R. T. M.

88. W. Arndt, "On Gal. 2:17-19," *CTM** 27 ('56) 128-132.

In v. 18 Paul is speaking of the validity of the Law or of obedience to it as a means of salvation. He would be a transgressor of the Law by returning to it because in so doing he would admit that he had been wrong in abandoning it.—J. O'R.

89. P. Benoit, "Corps, tête et plérôme dans les Epîtres de la captivité," *RB* 63 ('56) 5-44.

The "body of Christ" theme appears in a number of epistles, but in Col and Eph it is central. In both these epistles two other themes, the "head" of the body and the *pleroma* are closely conjoined with it. B. studies the origin and nuances of these ideas in order to get to the heart of the theological teaching of the Captivity Epistles, the culmination of Pauline theology. The term "body of Christ" first appears in 1 Cor and Rom, especially under the metaphor of the members of the human body conceived like the members of a society, a commonplace in Greek literature. In Col and Eph, however, the term is more than a metaphor. Some attribute the difference to the doctrine of the Gnostics, whom they suppose Paul was combating at Colossae; the body of Christ would be the analogue of the Gnostic "Celestial Man." Though B formerly held other views, he now thinks that the body of Christ in the sense of the Mystical Body is already contained in 1 Cor and Rom, so that there is no need to recur to the Gnostic hypothesis. He founds the concept on Paul's teaching that in baptism and the Eucharist our bodies are physically united with the body of Christ crucified and risen; the classic metaphor only gave convenient literary expression to this basic truth. Col and Eph present the same view of the body of Christ, enriched now by their combination with the themes of the "head" and the *pleroma*. Head for Paul has a double meaning, the principle of authority and the principle of vitality. The first meaning is common to all the Pauline epistles and is Semitic in origin. In the expression "head of the body" in Col and Eph, however, it acquires an additional secondary meaning: the source of

life and growth, a Greek conception of the function of the head in the human body. This double conception expresses Christ's relationship to His body, the Church. Distinct from it and ruling it, He is yet intimately united to it and communicates to it His life and Spirit. B rejects a Gnostic origin for the *pleroma* too, on the ground that the Gnostic concept is dualistic and foreign to Paul's outlook; he attributes it rather to a Stoic concept of the universe filling up and being filled by God, a concept that Paul purifies of pantheism and conforms to biblical monotheism. This treatment of the Stoic concept is already foreshadowed in Sir and Wis, but with Paul the emphasis is not on God's creative immanence, but on the cosmic all-pervasive effect of Christ's work of recreation. In Col Paul especially stresses the subjection of the celestial powers, whose domination of the world was overcome in the crucifixion and resurrection, so that all might be subject to God in Christ. The emphasis shifts in Eph to mankind, its members cut off from God and from one another by sin, reconciled again in Christ in His body to become His fullness. In Christ mankind and the entire universe are integrated into the fulness of the Godhead; in Christ they are filled with the fulness of God.—W. F. M.

90. A. Feuillet, "L'Eglise plérôme du Christ d'après Ephés., I, 23," *NRT* 88 ('56) 449-472; 593-610.

C. Mitton denies that Paul wrote Eph, partly because the three key-words of Col —mystery, economy, *pleroma*—are developed differently in Eph. Such a view is false with regard to *pleroma*; in fact it is necessary to start with Col to interpret *pleroma* in Eph.

A. Interpretation of Eph 1:23. Four opinions are common: the Church is (1) the complement of Him who is completed or who completes Himself; (2) the plenitude of Him who fills; (3) the complement of Him who fills; (4) the plenitude of Him who is filled. No translation is free from inconveniences. From slightly varying viewpoints both Col 1:17-19 and 2:9-10 teach that it is in the Church that Christ lavishes His riches that she is filled by Him. A comparison of these texts with Eph 1:23 will perhaps furnish us with a definitive interpretation. *Pleroumenou* is taken as a passive. Ancient versions confirm the translation. The conclusion is not, however, that Christ is completed by the Church or by Christians; the author does not state by whom Christ is filled. The comparison with Col seems to indicate that God Himself fills Christ. Eph 1:23 then means: The Church is filled by Christ who is Himself filled actually and in a constant manner by God. Such a view is eminently Pauline.

B. Origin of *pleroma*. The concept is to be derived from the sapiential literature of the OT and not from Gnostic or Stoical ideas of Paul's time. Paul first uses *pleroma* in Col 1:15-20, a Christological hymn which refers to Christ as the image of the invisible God. Wis 7:26 seems to be the immediate source of the phrase. "First-born of all creatures" recalls Prv 7:22. Christ's active participation in the creation of the world parallels Prv 8:30 and Wis 7:21. Jb

28:24-27 and Prv 3:19 seem echoed in Paul's stress on creation not only *by* but also *in* Christ: Paul has substituted Christ for Wisdom.

Pleroma in both Col and Eph is linked to an unique use of the verb *fill*. Parallel verbs indicate Wis 1:7 as the source of Col 1:19; the Spirit (Wisdom) and Christ fill the universe and unify all things. Col 2:9 gives further precision to *pleroma*: the riches of the divinity are given to Christ for the Church. This is the link with Eph 1:23, the Church-*pleroma*. Paul, fighting the Colossian error regarding divine powers, has applied to Christ the idea of Wisdom filling the universe. He then passes on to the relations between the Father and the Church: Christ is Himself filled by God; He then fills the Church in a special way with His treasures, as Wisdom filled the disciples of the OT.

Similarly, *mystery* is used in Col to designate Christ and in Eph the recapitulation in Him of all beings. Eph 3:18 ("four dimensions") recalls the sapiential theme of the inaccessible nature of Wisdom (Jb 11:8; 28). Eph and Rom 11:33-34 refer to "unsearchable" riches; the adjective is found only in Wisdom literature. Unlike Jb and Sir 1:7, Eph does not determine the object of the dimensions. Paul may be saying that a Christian knows through Christ the full meaning of the universe as well as the love of Christ, or that the cosmos belongs to Christ in its totality. A better exegesis, however, is that the biblical authors are speaking primarily of the truly infinite dimensions of Wisdom and not of those of the universe: only God knows and plumbs Wisdom. But Christianity introduces man into the secrets of this Wisdom, at once a mystery and an inexhaustible mine of truth.

Doctrinally, the link between the dimensions of Wisdom and the *pleroma* is important. Unlike the Stoics' immanent divinity, Wisdom penetrates all, yet remains distinct. For this reason the OT attributes to Wisdom the prerogatives and functions of the Messiah. Wisdom and Messiah remain related but distinct ideas in the OT. Prepared by the Gospels, Paul identifies Christ with the creative Wisdom of the OT. Forced to combat the cosmic speculations which threaten to ruin the new religion, he makes explicit and develops the virtualities of his faith in Christ.—R. J. C.

91r. J. M. González Ruiz, *Sentido soteriologico de Kephale en la cristología de San Pablo. Anthologica Annua*. Publicaciones del Instituto Español de Estudios Eclesiásticos. 1 (Rome '53) 185-224. Rev. by P. Benoît, *RB* 63 ('56) 283.

The author first examines the "head" metaphor as it appears in the OT and Greco-Roman profane usage. He then gives an exegesis of pertinent Pauline texts, especially the Captivity Epistles, making use of early Christian writers and patristic commentators. He concludes that when this metaphor is applied to Christ its primary meaning is soteriological. He reacts strongly against the idea that the metaphor expresses Christ's primacy over the cosmic powers, and so he underestimates the importance of that primacy.—W. F. M.

92r. J. M. González Ruiz, *Lo que falta a las tribulaciones de Cristo, Col 1:24. Anthologica Annua*. Publicaciones del Instituto Español de Estudios Eclesiásticos, 1 (Rome, '54) 179-206. Rev. by P. Benoît, *RB* 63 ('56) 283.

The expression "sufferings of Christ" designates the sufferings that Paul must undergo in mystical union with Christ in order to build up the Church. A measure of suffering must be filled up before the coming of the Messianic age; hence, suffering has an eschatological significance. GR does not think the doctrine of indulgences should be based on this text, but rather on 1 Cor 12:12-26 and Rom 12:3-8.—W. F. M.

93r. W. Hendriksen,* *First and Second Thessalonians* (Grand Rapids: Baker Book House, 1955). Rev. by V. Bartling, *CTM** 27 ('56) 409.

H, writing from the Calvinistic viewpoint, provides a translation, introduction, and verse by verse commentary. It is one of the most useful interpretations of these letters in English.—J. O'R.

94. P. N. Harrison, "The Pastoral Epistles and Duncan's Ephesian Theory," *NTS** 2 ('56) 250-261.

The Pastorals in their present form, as Duncan says, cannot have been written by St. Paul, but do embody personal notes Paul sent to Timothy and Titus. H used to count four such notes in 2 Tm, but D's book (*St. Paul's Ephesian Ministry*, 1929) has led H to limit the genuine notes to two. D holds that 2 Tm embodies "fragments" of one personal note, but contradictions in the material militate against this view. In the case of Ti the genuine note was simply added to someone else's expression of what Paul might have written in the circumstances. Paul's originals are all clearly dated, with the dates woven into the texture of the notes. 2 Tm 4:6-8 is to be linked with Phil; but although D thinks Paul wrote Phil at Ephesus in the summer of A.D. 54, all the evidence points to Rome, near the end of one imprisonment there. D maintains that all the genuine "fragments" in 2 Tm were written in Asia, probably at Laodicea, in autumn, A.D. 55, during a third Asian imprisonment; but there is no need to suppose such an imprisonment. 2 Tm contains two different notes, one sent from Nicopolis in A.D. 56 (4:9-15; P.S. 20-21a Benediction 22b), the other from Rome in A.D. 62 (1:16-18; 3:10-11; 4:1-2a; 5b-8; 16-19; P.S. and Benediction 21b-22a). The Pastorals, Phil 2:19, Acts 19:22, etc., show that D's exposition of his theory is inconsistent. However, D is right in claiming an Ephesian rather than a Roman origin for Phlm and most of Col.—W. M. A.

95. B. Metzger, "A Hitherto Neglected Early Fragment of the Epistle to Titus," *NovT** 1 ('56) 149-150.

In 1932 Giorgi Tseret'eli, writing for the *Bulletin de l'académie royale de Belgique* described a palimpsest sheet of parchment found in a ninth or tenth century liturgical treatise at the Historical Museum in Tiflis. The underwriting

on this sheet describes and transcribes Ti 1:4-6 and 7-9, and seems to belong to the fifth century. If this dating is accurate, we have only one earlier example of this text, i.e., the Codex Sinaiticus. The article notes textual affinities with other MSS and with modern critical editions.—J. T. B.

96r. J. Hering,* *L'épître aux Hébreux*. Commentaire du Nouveau Testament, XII. (Neuchâtel-Paris: Delachaux et Niestlé, 1954). Rev. by M.-E. Boismard. *RB* 63 ('56) 294-295.

This commentary for the educated public contains interesting new solutions, and espouses less common opinions on some controverted questions. H attributes the letter to Apollo, writing several years before 70 A.D. to an undesignated audience. In 4:12-13 the Word of God penetrates "through soul and spirit to their very joints and marrow," judges "the inclinations and thoughts of the heart," and strips the adversary of his arms and casts him to the ground (*tetrachelismena*). In 5:7, he translates *eulabeia* as "anguish" instead of "reverence." In 9:23, Satan and the other evil spirits had inhabited the lower heavens, so that, after their fall, these celestial regions were in need of purification. H applies 11:11 exclusively to Abraham, considering the mention of Sarah a gloss out of harmony with the context.—W. F. M.

CATHOLIC EPISTLES

97. M.-E. Boismard, "Une liturgie baptismale dans la *Prima Petri* (à suivre)," *RB* 63 ('56) 182-208.

The epistle with the most numerous allusions to baptism is 1 Pt. In 1911 R. Perdelwitz suggested that the greater part of 1 Pt was a baptismal sermon. H. Preisler in 1951 and F. Cross in 1954 held it reproduces a baptismal liturgy, a view which B supports by comparing this epistle with Ti, 1 Jn and Jas. Parallel themes and terms are found in 1 Pt and Ti 3:4-7: regeneration by God's mercy as the principle of salvation through Jesus; our new birth ordained to the heavenly heritage as its end; the coupling of hope and life. These similarities may be due to dependence upon a common, written text: a baptismal hymn. With all parts proper to 1 Pt or to Pauline writings eliminated as additions to a primitive theme, B suggests as the original reading: "Blessed be God, the Father of Our Lord Jesus Christ,/ Who has regenerated us, according to His great mercy,/ For a living hope,/ Through the resurrection of Jesus Christ from the dead,/ For an incorruptible heritage without stain, without stigma,/ Held in reserve in the heavens,/ For a salvation ready to manifest itself in the last time."

1 Pt 1:13-2:10 presents the Exodus as a type of baptism and 1:22-2:2 deals with our divine rebirth. B sees a link between 1 Pt 1:3-5, the baptismal hymn, and 1:13-2:10, the baptismal catechesis. Added confirmation comes through comparison of these passages with 1 Jn 3:1-11. The similar sequence of themes cannot be the effect of chance. Did Paul also know and make use

of the same written baptismal liturgy? Yes, if we admit his authorship of Ti, with its many literary resemblances to 1 Pt: compare Ti 2:12-14 with 1 Pt 1:13ff. Added proof is found in Col 3:1-4:6 which develops similar themes to 1 Pt 1:3-3:16 in exactly the same order, despite vocabulary differences. Eph, Rom, Gal contain passages similar in vocabulary to 1 Pt.—R. J. C.

98. M. Scharlemann, "He Descended into Hell": An Interpretation of 1 Peter 3:18-20," *CTM** 27 ('56) 81-94.

This phrase first mentioned in the so-called Fourth Formula of Sirmium of 359 was not in general use until the sixth century. Though not included in the Creed until that late date, it is abundantly evident that Christ's descent was discussed very early in the Church. In the East the thought predominated that Christ's soul entered the realm of the dead to lead the OT saints into heaven; in the West it came to be interpreted in terms of the *limbus patrum* where Jesus offered the souls of patriarchs and prophets the benefit of His sacrifice. In modern times the descent is often described as a remnant of sub-Christian mythology.

We are told that Christ died as one who was righteous vicariously for us that we might have access to God (Eph 2:18). *Sarki* in v. 18 most likely means with respect to Christ's earthly career; *zoopoiethesis* refers to the quickening of His body. The following verse is predicated of Jesus having a glorified body; *en ho* means "in the course of which," that is, while Christ was being brought back to life, in the moment before He showed Himself as the risen Lord, He went and made proclamation to the spirits in prison. *Phylake* must be distinguished from Hades in its general sense; it stands in contrast to paradise or Abraham's bosom. Those who refused to come to faith in the time of Noe are expressly meant. Thus Christ according to His glorified body is said to have descended to those in hell without faith in order to proclaim Himself as Messiah. The dead in 1 Pt 4:6 are the saints who have died in the Lord, belonging to the first generation of believers under the new covenant. This is shown by the change of subject in ch. 4. Also 4:6 cannot be used in interpreting 3:18-20.—J. O'R.

99r. J. Bonsirven, S.J., *Épîtres de saint Jean*. Verbum Salutis, IX. Nouvelle édition, entièrement revue. (Paris: Beauchesne, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 142.

The changes in this new edition are chiefly an augmentation of the bibliography, modifications of expression, and the addition of more cross-references. Of interest is the greater emphasis B places on the connection between knowledge of God and union with Him in 1 Jn 2:3-5. Unfortunately, he makes no reference to parallels between these epistles and the Qumran writings.—W. F. M.

APOCALYPSE

100r. H. Wernecke, *The Book of Revelation Speaks to Us* (Philadelphia: Westminster Press 1956). Rev. by V. Bartling, *CTM** 27 ('56) 222-223.

W is neither a millenist nor a dispensationalist. The splendid treatment of the seven letters and the much abused "millennium chapter" is fascinating. This commentary belongs to the group that holds that the relationship of the seven seals, trumpets, and bowls is not one of chronological succession but of parallelism insofar as time enters into a understanding of them. This feature recommends the book.—J. O'R.

101. F.-M. Braun, "La Femme vêtue de soleil (Apoc. XII)," *RTh* 55 ('55) 639-669.

Le Frois' doctoral dissertation, *The Woman clothed with the Sun*, and Cerfaux's "La vision de la femme et du dragon de l'Apocalypse en relation avec le protévangile" (*ETL* 31 ['55] 7-33) both discuss the Marian interpretation of Ap 12 and conclude that the woman represents the Church, but the Church personified in the Mother of Jesus. With recent studies in mind B re-examines the problem. The difficulty of some Fathers, that they could not reconcile the Woman's painful childbirth with the Virgin Birth, resulted from confusing the strict literal sense with the symbolic. Some early writers understood this and held that the suffering of the Woman represents the moral pains endured by Mary before the mystery was revealed to Joseph. Recent Marian theology stresses the role of the Virgin in the spiritual childbirth of all Christians. Also, Cerfaux has noted that a woman in the pangs of childbirth is simply a biblical formula for childbirth itself.

The solution lies in reconciling the individual interpretation with the collective. Moeller in *Mentalité moderne et évangélisation* holds that in the OT an individual vocation always implies a common vocation. The relation of Ap 12 with Gn 3:15 and the conflict of the Woman with the Serpent in both texts suggests the Eve-Mary association. The symbol "the Woman in the Desert" clearly applies to the Church. It also signifies Mary, for, like the Church, she is at the same time both protected by God and exposed to the attacks of the Enemy. The "place prepared by God" is the state of final happiness and, since eschatological happiness connoted the resurrection of the body even in primitive Christian belief, one can see in this passage not an explicit reference to the Assumption, but one that is in accord with the sense of the Marian dogma. The Woman led into the "place prepared by God" depicts Mary, who represents the Church, whether because she is its arch-type, or because in the salvific plan she is its universal and perfect realization; the whole destiny of the Church was linked with hers. The Woman contemplated by the prophet is unique; if she implies both Mary and the Church, it is because one is inseparable from the other. Thus the necessity of seeing, in conformity with Johannine symbolism, the Church in Mary, and Mary in the Church.—J. P. W.

BIBLICAL THEOLOGY

102r. M. Cambron,* *Bible Doctrines: Beliefs That Matter*. (Grand Rapids: Zondervan, 1954). Rev. by H. Bouman, *CTM** 27 ('56) 66.

The book presents in transparent outline and lucid language the basic doctrines of conservative Reformed Christianity from the Baptist viewpoint. Calvinistic accents are much in evidence. The soteriology is confused. The abundant use of Bible texts on nearly every page seems to justify the title, but the faulty hermeneutics and exegesis place its appropriateness in question which is regrettable because it is a modest work in systematic theology of positive Christian tone.—J. O'R.

103. H. W. George, "Not From Bread Alone," *Worship* 30 ('56) 191-199.

This [popular] article shows the intimate relationship between Scripture and the liturgy. In the liturgy the Church outlines the work of redemption in terms of words spoken by God to men. The word of God is in the OT a creative, saving, and punishing force. In the new dispensation we have the Word Himself and yet the same theme; acceptance of the word means salvation, rejection means punishment. In the NT the term "word" is a "technical term to denote the whole new order of grace and truth and life inaugurated by Jesus." The work of the Church consists in bringing God's word both written and Incarnate, to men. She unites the ministry of preaching with the ministry of the sacraments in the liturgy, where the one Christ is operative in both.—B. D.

104. D. Mollat, "Nous avons vu sa gloire," *Christus* N° 11 ('56) 310-327.

The mystery of our redemption reaches its fullness in the revelation of the glory of the risen Christ. This is the message of the NT. The Synoptics place this glory in the second coming; but they also implicitly give testimony of its anticipated appearance in His earthly work. The moments of this early revealing are (notably in Lk): the accounts of our Lord's infancy; His transfiguration; and especially His death and resurrection, about which A. Ramsey has written: "The parousia has indeed already come. The world to come has already arrived in our daily life." Final instances are the ascension and Pentecost.

This is the glory of which the apostles and disciples are witnesses. St. Paul's doctrine in particular finds a haven of intelligibility in this idea of the glory of God. This glory has withdrawn itself from the world, after men had refused to give glory to God, and St. Paul has been constituted the impassioned herald to men of the glory of the new creation. The whole story of our salvation, after that of the Fall, is very objectively and organically tied up with the idea of the glory of God, according to the Pauline vision of the unity of both Testaments.

Within the NT, the Fourth Gospel represents the peak of reflections upon glory. The theophanic aspect of the life of Christ is here developed consciously

and methodically. Our Lord's renouncement of all human glory and His seeking of the Father's is in evidence throughout Jn. It is from this that the force of His speech proceeds; His miracles are the "signs" of the divine glory in the Son, even more than they are the proofs of His mission. But this glory shines forth in the Son as a result of His origin from the Father, thus demonstrating their unity. Finally, the supreme glorification of Christ is His "lifting up" on the cross, which manifests His heavenly glory, the expectation of Israel. Yet, it will require the coming of the Spirit for the glorification of Jesus fully to be manifested to the eyes of men: such is the mystery of the Church, in its earthly phase, which the Apocalypse afterwards describes in the consummation of final glory.—A. F.

105. S. Lyonnet, "De notione et momento Theologiae Biblicae," *VD* 34 ('56) 142-153.

Biblical theology can be taken as that part of dogmatic theology in which various theses are founded on Scripture, and theological doctrines are joined with scriptural assertions. Practically, it is considered by some as an armory of arguments for establishing and defending theses. The danger here is that some may introduce modern theological categories into Scripture and thus distort the truth; or they may change the proportion of various elements by which a doctrinal synthesis is established; or they may omit an important element in the elaboration of a synthesis. For others, the scope of biblical theology is not apologetics but the clarification of the categories of Scripture itself. This type must keep in mind that the doctrines revealed by Christ underwent elaboration not only in the course of centuries but also before the death of the last apostle. Also, Christ revealed Himself by degrees and left many things to be taught by the Holy Spirit. Thus divergencies will arise. All theology cannot be reduced to biblical theology, and yet the latter is the heart of theology. Its primacy in the theological schools of the middle ages and its use by St. Thomas show this. On the other hand, the preacher must rely on dogmatic theology when explaining the short, less elaborate biblical formulas.—J. J. D.

106r. M. Albertz,* *Botschaft des Neuen Testaments*. II. Band, *Die Entfaltung der Botschaft*. 1. Halbband: I. *Die Voraussetzungen der Botschaft*. II. *Der Inhalt der Botschaft: die Gnade unseres Herrn Jesus Christus*. (Zollikon-Zürich: Evangelischer Verlag, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 295-296.

This is the first half of the second volume of A's work on the NT; the first volume provided an introduction, and the second will present a theology of the NT. First, however, A discusses the presuppositions of the Christian message, its historical setting, its bearers, and its credentials. The bearers of

the Message were three: John the Baptist, to prepare God's people for the coming of the eschatological era; Jesus, to seal with His blood the New Covenant; the Church, to proclaim the mystery of the death and resurrection of Christ, preparing for the Second Coming and witnessing to the presence of the Spirit. Two divine acts provide the basis and justification of the Message: first, the resurrection, by which Christ was established King and Judge of the world to come; secondly, the death on the cross, the negative side of the mystery, by which men were freed from the domination of the adverse powers of the age that was passing away, death, sin, and the Law. A then passes on to the Message itself, the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Spirit (2 Cor 13:13). Here, only the first of the three themes is discussed. Christ's role in the eschatological world is opposition to the powers of the ancient world: Christ vs. Antichrist, Son of Man vs. the first man, Son of God vs. Satan, Lord vs. Principalities. A then treats the second coming, the general resurrection, the judgment of the world, and the reign of God. Among the signs of the second coming is the activity of Christ and His Church in whom the eschatological world is already present. The "decision" of men for or against this eschatological salvation is another sign, because it manifests here the final judgment of God. The gift of grace is yet another sign. A portrays Christian morality as the following of Christ and preparation for the Second Coming. This work, destined for the educated public, is the fruit of personal study and meditation, yet entirely objective. A unfortunately does not treat separately the quite different theologies of the Synoptics, St. John, and St. Paul; as a result, the development of revelation is not indicated. A interprets the millenarian passages (Ap 20:4-6 and 1 Cor 15:21-27) literally.—W. F. M.

107r. Anon., "Notes of Recent Exposition," *ExpT** 67 ('56) 257-259.

The essays of Albright and Manson in *The Background of the New Testament and Its Eschatology*, published in honor of C. H. Dodd, are summarized. Albright concludes that the Palestinian tradition of the Fourth Gospel, seen in the Gospel's Aramaic substratum and accurate local color, goes back to the sixties of the first century. The author of this Gospel may have been John the Elder, reproducing the reminiscences of John the Apostle. Manson in his essay, "Present Day Research in the Life of Jesus," surveys the development of form criticism and eschatology. Rejecting form criticism and favoring Realized Eschatology, he concludes that the results of current research on Christ's life are distinctly encouraging.—R. E. V.

108r. G. Beasley-Murray,* "*Jesus and the Future.*" (New York: St. Martin's Press, 1955). Rev. by M. Scharlemann, *CTM** 27 ('56) 64.

The author of this enlightening book concerns himself with the various theories accounting for the "little apocalypse" of Mk 13. He concludes that Jesus uttered the discourse in the circumstances described by Mk. As a written

document it circulated before the composition of the Gospels and perhaps before any Pauline work.—J. O'R.

109r. L. Cerfaux, J. Coppens, R. de Langhe, V. de Leeuw, A. Descamps, J. Giblet, B. Rigaux, *L'attente du Messie, Recherches bibliques*, (Paris-Bruges: Desclée De Brouwer, 1954). Rev. by D. Ramlot, *RTh* 55 ('55) 692-703.

On the problems raised by the messianic interpretation of Scripture, this collection offers not a synthesis, but solid essays on particular points. Though the points of view adopted are limited, the quality of the contributions and the authority of the writers give this collection supreme value.

Rigaux surveys recent contributions and makes illuminating comments on the *sensus plenior*. Coppens presents the work of a Scandinavian scholar, Professor Sigmund Mowinkel. De Leeuw discusses whether the Servant of Yahweh is a royal or prophetic figure. Descamps skilfully applies the stylistic method honored by the *Formgeschichtliche Schule* to the royal messiahship. Giblet studies the ancient Jewish expectation of a prophetic Messiah. Cerfaux discusses the role of miracles in the Fourth Gospel: "to awaken profound faith," to permit us to "contemplate" the divinity of Christ. De Langhe maintains that Judaism contributed more to the NT than Hellenism.—J. P. W.

110. L. Ciappi, "Vangelo e teologia," *Sapienza* 9 ('56) 5-18.

The theological value of the Gospels stems from the divine truths they reveal, truths that form the supernatural foundation of our faith. To estimate the theological aspects of the Gospels, we have to examine faith. Faith, *sperandarum substantia rerum, argumentum non apparentium* (Heb 9:1), is based on the authority of God. It is a veiled knowledge in the present life, but one that elevates our intellects and purifies our hearts. Belief in Christ is belief in His revelation which is contained both in the Gospels and in tradition. The Gospels' genuinity and their divine origin are known from oral tradition, but the Gospels themselves enable us to discern the authentic oral transmission of divine revelation. The *analogia fidei* supposes harmony between all revealed truths because of their unique source, God who is Truth.

The evangelical revelation has crowned the divine manifestations to mankind. It was made in time by Christ, the Eternal Word, who chose the Apostles to be His witnesses. They related in a simple way the discourses and deeds of the Saviour to all nations. The uninterrupted preaching of the gospel perpetuates in us the mystery of the Incarnation and the redemption. The NT, the most eminent document of divine revelation, contains all of theology only in a seminal state. Its development by the will of Christ is dependent upon the free cooperation of the faithful under the guidance of the infallible magisterium. The divine word once received needs either mystical or scientific dispositions to insure its development. Mystical development is possible for all Christians, for all are called to sanctity. Scientific development is restricted to those who are free and able to exercise their intellectual powers, and it does not by itself bring

the soul nearer to God. The Church has always held her theologians in great honour; she has widely availed herself of their work to refute heresies. The union of reason and revelation is possible and fruitful only in the Catholic Church, the only guardian of the *living testament* of Jesus Christ, the Eucharist, as well as of the Gospels, His *written testament*. These Gospels are like "Jesus Christ, yesterday and today; and the same for ever" (Heb 13:8); and it is from this fact that theology derives its perennial vitality. The Gospels are small in bulk, in literary elegance modest; but their power to nourish the human spirit is very great.—J. J.

111r. F. J. Crump, *Pneuma in the Gospels* The Catholic University of America. Studies in Sac. Theol. Second Series, n. 82. (Washington: The Catholic University of America Press, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 146.

This study is part of a doctoral thesis that traces the development of the concept of the Holy Spirit in Scripture. The Gospel section is given here, with a brief *resumé* of the rest, but B finds the treatment of texts often deficient. C concludes that there was no explicit revelation of the Spirit as a third Person of the Trinity until the Baptism of Christ.—W. F. M.

112. A. M. Dubarle, "Le Pêché Originel dans les Suggestions de l'Évangile," *RSPT*, 39 ('55) 603-614.

In Christ's allusions to Gn it is possible to discover rich material for the study of original sin. The phrase, "It was not so from the beginning," which appears in the discussion of divorce (Mt 19:18) indicates a primitive state conforming to the divine ideal of marriage and, in context, suggests a restoration of that state by Christ. Jn 3:5-6 indicates the carnal state transmitted by natural generation and the lack of the superior life caused by the Spirit. Such texts as Jn 8:44 and 51 and the parable of the enemy who sows the *zizania*, if read with Gn in mind, further indicate the nature of original sin. The words on the innocence of children are no contradictions; they refer primarily to psychological attitudes and lack of personal guilt. An objection from the Christian emphasis on the voluntariness of sin is answered by stressing the effort of Jesus in these texts to place Pharisaic tradition in proper perspective. The parable of the *zizania* unites the notion of the mixture of good and evil (in both the world and the individual) with the idea of the alteration of an initial state.—T. G.

113. J. Dupont, "Le nom d'apôtres a-t-il été donné aux douze par Jésus," *L'Orient Syrien* 1 ('56) 267-290.

Do the Gospels establish that Jesus applied the title of 'Apostle' specifically to the Twelve? Batiffol and Cerfaux hold the negative view, claiming that the term is from the apostolic church but K. H. Rengstorf maintains the affirmative. Before going to his texts: Mk 6:30; Mt 10:2; Lk 6:13; 9:10; 11:40; 17:5; 22:14; 24:10), D examines Paul's use of the title in an attempt to

discover what it meant in Jerusalem during the first years of the Church. After a study of 1 Cor 5-7; Gal 1:19; 1 Cor 9:5; 1 Cor 15:7-9, he suggests that the title was given to the Twelve but not exclusively to them. Can we point with certainty to a time when it belonged exclusively and specifically to the Twelve? D replies by probing the apostolic office as it is described in connection with the Resurrection. (1 Cor 9:1; Gal 1:15-16; Rom 1:4-5). Here an 'apostle' appears essentially as an official witness of the risen Christ. Yet Christ appeared to more than the Twelve. There must be, then, other requirements; e.g., a permanent mission to the entire world.

Do the Gospels indicate this use of the word during the earthly life of Jesus? The author discusses Mk 6:1-32 in detail. He concludes that its use is a result of redaction and that there is no reason to believe that Jesus employed the term at the time of the mission into Galilee or on any other occasion.

In the final section D considers Mt 10:1-2 and 5, a parallel of Mk 6:1-32. He concludes that Mt uses the term for evident literary reasons and offers no indication that Jesus employed it Himself. Lk is yet to be approached. The essay will be continued.—J. G. C.

114r. R. Dupuis, S.J., and P. Celier, *Courtoisie chrétienne et dignité humaine*. (Tours: Mame, 1954). Rev. by C. Laverne, *RB* 63 ('56) 303-304.

Both justice and charity require of us a personal deportment conducing to harmonious social relationships. Moreover, because courtesy respects the dignity both of its subject and of its object, it is incompatible with sycophancy or contentiousness. Since there is a special need for Christians to excel in this virtue, the authors have studied courtesy as Christ delineated it. Courtesy demands a deep, refined sense of propriety and a delicacy of feeling. The authors make profound observations on God's courtesy in dealing with men. L commends the authors for carefully consulting experts in questions of exegesis.—W. F. M.

115r. F. X. Durrwell, *La résurrection de Jésus mystère de salut*. Deuxième édition revue et augmentée. (Le Puy—Paris: Xavier Mappus, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 303.

The first edition of D's book brought many readers face to face for the first time with the fundamental mystery of Christianity. The present edition is much more readable and makes use of works published since 1950. Some profound changes bring into sharper focus the eschatological aspect of Christ's glory. The importance of the Holy Spirit in any theology of the NT is also suggested.—W. F. M.

116. C. F. Evans, "The Kerygma," *JTS** 7 ('56) 25-41.

One may question the assumption that the speeches in the first part of Acts faithfully reflect the kerygma (preaching) of the early Church at Jerusalem. While in his Gospel (1:1-4) Lk is faithful to sources, a strict parallel cannot

be drawn between the discourses in Lk and the speeches in Acts, so different are the sources, matter, and purpose of the books. The speeches in the first part of Acts should be compared with those in the second part, and all should be judged in the light of the theme and purpose of the book as a whole. The speeches in the latter part seem at times to serve the theme of the book more than the occasion to which they are attached. Differing accounts of Paul's conversion (with a possible parallel in the Cornelius episode) may indicate the author's natural method of developing the story by repetition and variation; the speeches of the first part with a basic pattern (cf. Lk 24:19 ff.) and varying emphasis and Christology may evidence the same method. The loose relationship of speech to incident in the first part might mean that Luke is operating from a stereotyped form representing the preaching of his own day and not that of the early Church. While Pauline language is echoed in 20:18-35, apparent incongruities might suggest that the Pastorals, reflected there, are deutero-Pauline. The supposedly Aramaic 10:34-43, if compared with passages in Lk, is seen to be so Lucan in style and matter that little room is left for an Aramaic original. And what appears to us to be the primitiveness of the speeches in the first part of Acts may be the simplicity of a deutero-Pauline preaching of the author's own day that developed alongside Pauline and Johannine Christianity. Arguments are not conclusive, but it would be better to speak of kerygmata than of the kerygma.—W. J. R.

117r. A. Fridrichsen,* *Den nedbrutna skiljemuren*. Skrifter utgivna av Svenska Institutet för Missionsforskning, 5. [*The Broken Barrier*. Printed for the Swedish Institute of Mission Research] (Uppsala: Lindblad, 1954). Rev. by L.-M. Dewailly, *RB* 63 ('56) 148.

This book is a posthumous collection of four articles on the biblical theology of the missions. Of these, two are general biblical essays on the Church and the missions, one treats the missionary thought of the fourth Gospel, and the last criticizes three modern formulas of the purpose of missions. The function of the missions is not the spread of western civilization, but the continuation of the work of Christ. Christ came as the Messiah of Israel, but, being rejected, He opened the mission of salvation to the world. Jesus Himself remains the active principle of the mission, which is, whatever the weakness of the instruments He uses, the fruit of His victory. These articles are not works of scientific exegesis, but rather the expression of personal synthesis. The thought is clear, sure, nuanced.—W. F. M.

118r. R. H. Fuller,* *The Mission and Achievement of Jesus*. Studies in Biblical Theology n. 12. (London, S.C.M. Press, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 143-144.

F holds against Bultmann that Jesus intended to institute the kingdom of God as well as to announce it. Even though the forces of the kingdom were already at work in the person of Jesus, He, however, always spoke of its

coming as a future event. F shows that the baptism and Transfiguration, the predictions of the Passion, and the institution of the Eucharist all form a whole, unified by the image of the Servant of Yahweh of Is 42 and 53. Jesus, enlightened by the events of His baptism, was aware of fulfilling the Servant prophecies and announced His approaching death as the definitive inauguration of the eschatological Kingdom. F holds it as possible that Jesus erroneously supposed (as the primitive Church was to do) that the interval between the resurrection and the glorious coming of the kingdom would be short. This last point aside, B praises the work, taking exception, however, to F's opinion that the New Covenant reference in the words used in instituting the Eucharist was subsequently added by the first Christians. In B's opinion, Jesus, aware that He was instituting the New Covenant of Jer 31:33, would have used the Ex 24:8 formula. Also F, by using the tradition expressed in Acts 10:38-40, might have given more importance to the inchoative realization of the kingdom in the person of Christ from the time of His baptism.—W. F. M.

119r. E. Gaugler,* *Die Heiligung im Zeugnis der Schrift*. (Bern: Buchhandlung der Evangelischen Gesellschaft [BEG-Verlag], 1948). Rev. by P. Benoît, *RB* 63 ('56) 149-150.

In the OT and the NT holiness is not a moral ideal nor a merely personal concern. God is holy, and He radiates divine energy that sanctifies those He chooses. God Himself is the term of this sanctifying action; He sanctifies Himself in them. Israel as the beneficiary of the divine covenant was holy and she remained holy as long as she remained subject. The Jew who wished to become holy by his own meritorious works perverted the true notion of sanctity. Christ established His kingdom to restore men to the sanctifying action of God. The Christian community is holy insofar as it lives on the fruits of the eschatological act of Christ, communicated by the Spirit. For St. Paul, holiness is not static; it is obedience to God's act in Christ, which act is at once historical, eschatological, and dynamic. It is not a human effort adding something to God's action, for good works flow from God's grace. Nor is it an individual undertaking, because the individual is sanctified only as a member of the Church. Finally, the term of God's sanctifying action is, not human perfection as an end in itself, but His own holiness, i.e., God sanctifying His Name in His elect. St. John emphasizes the *dynamis* of God's sanctifying Word and the radiation of the Church's holiness throughout the world. G's conclusions are based on a sound scientific exegesis, even though he was unable, within the limits of so short a book, to discuss thoroughly the many problems touched on.—W. F. M.

120r. M. Geiger,* *Geschichtsmächte oder Evangelium? Zum Problem theologischer Geschichtsschreibung und ihrer Methode. Eine Untersuchung zu Emanuel Hirschs "Geschichte der neuern evangelischen Theologie,"* Theologische Studien, hsg. von K. Barth, Heft 37 (Zellikon-Zürich: Evangelischer Verlag, 1953). Rev. by P. Benoît, *RB* 63 ('56) 301-302.

Emanuel Hirsch's monumental work on the history of recent Protestant theology, appearing in four volumes between 1949 and 1952, and one of the great contributions of modern German Protestantism, showed that four factors were involved in Protestant theology from 1648 to 1870: politics, modern science, idealistic philosophy, and pietism. Hirsch advocated a Christian theology adapted to modern rationalistic thought. While praising Hirsch's erudition and depth, G criticizes him for ascribing viewpoints to Luther that appeared much later and for neglecting ancient philosophy and pre-Reformation Christian thought, without which the Renaissance and the Enlightenment would be inexplicable. G's chief complaint, however, is that Hirsch sacrificed traditional exigencies of the Christian message to the claims of human reason. Theology can legitimately adapt itself to the advance of human thought, but the development must come from within, and respect the uniqueness of the message of faith. New systems of thought can be fruitful, because they challenge the never definitive expression of mystery but they should not be raised to an absolute by which Christianity is to be judged, altered or abandoned. There was a tendency, applauded by Hirsch, in the Protestant theology of recent centuries to reject the OT as incompatible with the message of the NT. G notes, however, that modern exegesis has rediscovered in the OT, despite its imperfections, a genuine religious view and a spiritual aspiration toward the future without which the message of the NT is incomprehensible. The anthropomorphisms of the OT, however imperfect, are still superior to those of an "enlightened" human philosophy; concepts of the philosophers do not begin to touch the mystery of divine transcendence, whereas the very grossness of biblical images compels the mind to go deeper. Modern Protestant theology has suffered greatly by divorcing the Christian message from its OT foundations. In the opinion of the reviewer, exegetes and theologians have much to gain from G's study.—W. F. M.

121r. I. Gomá Civit, *Ubi Spiritus Dei, illic Ecclesia et omnis gratis* (Iren., *Adv. Haeres.* III, 24, 1). *El Espíritu Santo y sus "carismas" en la Teología del Nuevo Testamento*. Oración inaugural del curso académico 1954-1955. (Barcelona: Seminario Conciliar, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 146-147.

In the first part of the discourse, the Spirit is presented as the power that animates the entire economy of salvation, Christ first, then the apostles, and finally all the members of the Church. The nature of the discourse did not allow a discussion of the numerous texts adduced; but, since many are difficult, it is unfortunate that the footnotes do not provide such a discussion. The second part lists the different charisms and analyzes each of them. The analysis of the charism of prophecy, however, overlooks the interpretation of OT prophecies in terms of the coming of Christ. The treatment is generally excellent.—W. F. M.

122. F. Gryglewicz, "La valeur morale du travail manuel dans la terminologie grecque de la Bible," *Biblica* 37 ('56) 314-337.

Two elements scarcely considered in previous treatments of the biblical outlook on manual work are (1) the relation of manual work to Adam's punishment in the Garden, and (2) the influence of Greek terminology on the biblical concept of manual work. Do the LXX and the NT support the contentions of Bertram and E. Mauris that manual work suffered the curse of God, and that the Greek terminology employed in the Bible expresses a disdain for manual work? The latter proposal is rejected, after a careful investigation into the various nuances connoted by Greek words for "work" and "slave-servant" (in Hebrew both rendered by *'bhd*). The words used in the LXX and the NT are examined. "Work" is quite regularly translated by Greek words indifferent to moral connotations, unless qualified by adjectival phrases or the equivalent in clear context. As for the supposed curse upon work in Gn 3:17, it is clear that there was no curse of work itself, but rather of the earth which "will bring forth thorns" for Adam, and render his work painful and laborious.—R. L. T.

123r. J. Héring, *A Good and a Bad Government According to the New Testament*. (Springfield, Ill.: Charles C. Thomas, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 147-148.

What should be the attitude of the Christian toward the State? H bases his answer mostly on Rom 13:1-7 and Apoc 13. St. Paul teaches obedience to established power, but this obedience must yield when the State usurps the place of God or impedes the right to preach the gospel. He also teaches that the State is established to favor the good and punish evildoers. Thus, even a Christian society can use force against evildoers. But when there is question of defining "good" and "evil" in the concrete, the problem may be delicate. Can a Christian state persecute non-Christian subjects who constitute a danger to the faith of Christians? H gives a negative reply, but B thinks his recourse to Rom 13 for support quite debatable. B is impressed by how little the NT has to contribute to the discussion of Church and State beyond a few essential principles.—W. F. M.

124r. J. Jeremias,* *Zur Ueberlieferungsgeschichte des Agraphon "Die Welt ist eine Brücke," zugleich ein Beitrag zu den Anfängen des Christentums in Indien*. Nachrichten der Akademie der Wissenschaften in Göttingen. I. Philologisch-historische Klasse, Jhrg. 1953, n. 4. (Göttingen: Vandenhoeck und Ruprecht, 1953). Rev. by M.-E. Boismard, *RB* 63 ('56) 291.

Fifty years ago, an inscription was discovered in India containing a hitherto unknown saying of Jesus, "The world is a bridge. . . ." J, investigating its origins, thinks that, though it has been preserved in Moslem traditions, it was attributed to Jesus before the time of Mohammed. He finds parallel sentiments in rabbinic literature. Its relatively late appearance, however, militates against its authenticity.—W. F. M.

125. E. M. Kredel, "Der Apostelbegriff in der Neueren Exegese." *ZKT* 78 ('56) 169-193.

K presents an historico-critical treatment of the concept of apostle in the theological exegesis of the 19th century. In this matter Reimarus and Schleiermacher have little in common. Reimarus makes the apostles completely dependent on Jesus; Schleiermacher leaves them entirely independent of Him. Reimarus neglects the Johannine Gospel, and eliminates from the Synoptics whatever, he claims, the evangelists falsely attributed to Our Lord. Schleiermacher relies on John alone. F. C. Baur with his Petrine and Pauline factions, sees two different concepts of apostle corresponding to the Petrine *christos kata sarka* and the Pauline *christos kata pneuma*. J. B. Lightfoot, in *The Name and Office of an Apostle*, does not limit the term to twelve, but extends it to others such as Jacob (Gal 1:19), Andronicus, Junias, and Silvanus (Rom 16:7). He claims the apostolic title is wrongly restricted to the witnesses of the risen Lord. Their office depended on neither personal talents nor a special charism. According to end-of-the-century Protestant theology (B. Weiss, Seufert, Keim, etc.), Jesus did not grant any official position to the twelve. Their work was to preach the Gospel and had nothing to do with Church government. The word *apostolos* appears four times in the Didache, where it designates wandering preachers supported by the faithful. Harnack claims they were free, independent enthusiasts. Rudolf Sohm, holding the Church incapable of any external regimen, considers the word of God its sole authority. This word was spread by charismatic preachers, who had no juridical authority. The names Sohm and J. Weiss represent the two extreme opinions on this subject. Weiss, along with the rest of the eschatological school, grants the apostles wide powers of preaching and real authority. (to be cont'd. in *ZKT*).—N. F. D.*

126. C. Lindhagen, "Important Hypotheses Reconsidered: IX. The Servant of the Lord," *ExpT** 67 ('56) 279-283.

This is the first part of a survey of what the most recent authors hold on the passages in Is that Duhm called the Ebed-Yahweh Songs. Many now think that the Songs must be interpreted in their context, though Mowinckel still maintains their independence of context. The presence of the Songs in the Dead Sea Scrolls has done much to support the Massoretic tradition. The identity of the Servant is interpreted mainly on individual or collective lines, with many variations. Under the influence of French sociological thought, Robinson and Eissfeldt have minimized the antithesis between individual and collective, identifying the Servant sometimes with Israel and sometimes with her representative, the prophet. Hyatt also holds a fluid interpretation, based on motifs that underly the text. Many follow Budde in identifying the Servant with the people of Israel as a whole, and Hooke, Böhl, and Blank offer particular motifs for this theory. Others use a modified collective interpretation, identifying the Servant with a certain aspect of Israel, usually the pious kernel of the people.

Rowley and Albright have similar but more flexible theories. Lindblom finds an allegorical meaning in the Songs.—G. W. McR.

127. C. Lindhagen, "Important Hypotheses Reconsidered: IX. The Servant of the Lord," [continued] *ExpT** 67 ('56) 300-302.

This is the second part of the survey which began in *ExpT* 67 ('56) 279-83. The individual interpretation still appears with many variants; of these variants, historical individual theories have lost ground while the messianic interpretations have won increasing support. Bentzen, Wolff, and Zimmerli have added messianic elements to Mowinckel's autobiographical theory that Deutero-Isaiah himself was the Servant. Mowinckel identifies the Servant as an anonymous Palestinian prophet. Burrows and Coppens, associating the Servant Songs with the Davidic dynasty, make the Servant a royal figure. The messianic interpretation was accepted almost unanimously until the 1770's. Still almost universal in Catholic exegesis, it has been supported recently with arguments based on the Sacral Kingship by Nyberg, Engnell, Widengren, Riesenfeld, and Ringgren of the Uppsala School. L favors C. R. North's rejection of the historical individual, mythological, and collective interpretations, and his acceptance of the messianic.—R. E. V.

128r. A. Nygren,* *Eros et Agape. La notion chrétienne de l'amour et ses transformations*. 3 vols. (Paris: Aubier, 1944, 1952). Rev. by R. S., *LumVi* 26 ('56) 131-134.

The first part treats the notion of Christian love; the second, of the transformations Christian history has undergone as a result of it. Christian love is God's love for man shown especially in love for the sinner. *Eros*, the non-Christian love, however, is self-centered. The apostolic fathers and the apologists liken *agape* to love in the OT. St. Augustine attempts a synthesis of *eros* and *agape*. St. Thomas adds the notion that not faith alone justifies, but faith informed by love. For Luther man is just and at the same time a sinner; God loves him in his misery. N sees in St. John's "God is love" the future synthesis of *eros* and *agape*.—R. V. D.

129r. R. Pache,* *The Return of Jesus Christ* (Chicago: Moody Press, 1955). Rev. by A. Piepkorn, *CTM** 27 ('56) 312.

This work by a lay theologian studies the biblical predictions dealing with the future of our earth until the end of the Millennium. P's reverent attitude is, as with premillennianists, strongly literalistic, though more cautious and less insistent than most. The translator, Le Sor, has not hesitated to take issue with P in footnotes.—J. O'R.

130. J. Plantie, "Antisémitisme et mystère d'Israel," *BiViChrét* 14 ('56) 106-110.

Antisemitism appears in every age and country. P outlines a book by F. Lovsky, member of the Reformed Church of France, entitled *L'Antisémitisme*

et le mystère d'Israel. Lovsky seeks the roots of antisemitism in religious experiences. The Gentile sees the Jew as a symbol of the divine election. Antisemitism is a passionate and spiritual refusal by man of the divine promise which was made to him in the person of the Jews. Christian antisemitism is opposed to Christ's work of reconciliation. It is opposed to the very essence of Christianity summed up by Pius XI's "Spiritually we are Semites." To eradicate antisemitism Christians must simply live Christianity. From the mystical point of view Christians are responsible for antisemitism. For they, by converting themselves to the Son of David, must hasten the destruction of men's hatred of Israel, often a disguised hatred of God.—R. T. M.

131. B. Prete, "Gesu agnello di Dio," *SacDoc* 1 ('56) 12-23.

P traces the developments of the image throughout the NT. The NT enlarges the sense of the old rites. Retaining the Paschal Lamb of the OT, it opens a new life. In "Behold the lamb of God!" did John the Baptist mean that Jesus would be immolated for the sins of the world? P's answer: The Baptist was pointing to the contrast between a sinful people and Christ, sanctity personified. St. John in the Fourth Gospel sees the sacrificial nature of Christ's death. St. Philip in the Acts sees in the image the gentleness with which Christ faced an unjust death. Peter in 1 Pt 1:19 combines the Baptist's concept of purity and sanctity with the idea of sacrifice. The Apocalypse identifies Christ with the Paschal Lamb that saved the Jews from extermination. But Christ, the Priest and the new Lamb, will effect a universal redemption.—G. G.

132. B. Prete, "Il compimento del regno di Dio nell'annuncio di Cristo," in *SacDoc* 1 ('56) 67-82.

The kingdom of God is the exercise of the royal, eternal power of God in souls, in the world, and in heaven: in souls through the acceptance and accomplishment of His law; in the world through His Church; in heaven through eternal union with Him. The kingdom of God is a progressive reality with a beginning, a growth, and final accomplishment.

The eschatologists base their conclusions on these claims: (1) Christ shared the opinion of the Jews that the coming of the kingdom was imminent. (2) He insisted in His "eschatological discourse" on the imminent realization of the kingdom. (3) He preached a morality for the time in the light of the expected parousia. P replies: (1) Christ did not necessarily hold this common Jewish notion. He opposed worldly concepts of the kingdom. (2) An alternative exegesis applies the passage to the fall of Jerusalem and considers the eschatological era as an indeterminate period between two great events of divine justice: the judgment on the Jews and the universal judgment. (3) The eschatological school reduces Christ's morality to an interim ethic. They make Christ a visionary, a prophet like the Baptist, a prophet who was mistaken. *Lamentabili* condemns this view.

The Gospels indicate that a long period would elapse before the coming of

the kingdom. Its fulfillment has three aspects: the individual; the collective, which concerns the Church; the cosmic, which will bring a new heaven and a new earth. The eschatological teachings stimulate the faithful to struggle for the celestial prize.—G. G.

133. B. Reicke, "Neuzeitliche und Neutestamentliche Auffassung von Liebe und Ehe," *NovT** 1 ('56) 24-34.

R analyzes the prevalent modern attitudes toward love and marriage. He then presents a more detailed analysis of the meaning of "love" in the NT, discussing both the traditional Jewish attitudes and the perfection of the concept as it appears in NT doctrine. There follows an exegetical analysis of the concept of marriage, based on the teachings of Paul, from the order of the God-given institution of nature to the order of salvific perfection. R suggests that the Church can effectively counteract the disintegration of marital morality among Christians primarily by the full presentation of its theological perfection as the NT reveals it.—F. X. W.

134r. C. R. Smith,* *The Bible Doctrine of Sin and of the Ways of God with Sinners*. (London: the Epworth Press, 1953). Rev. by R. Tournay, *RB* 63 ('56) 148-149.

This is one of a series of popular works on biblical theology. Successively treating in separate sections the OT, the apocrypha (deuterocanonical books of the OT plus 4 Esdras), and the NT, S investigates: (1) the theological presuppositions about God, His goodness, justice, and kingship; (2) sin as disobedience to God, either individual or collective, particular or universal, its origin, transmission, and gravity; (3) God's attitude toward the sinner, i.e., punishment, admonition, forgiveness. The difference in outlook between the OT and the NT is sharply delineated, sin in the NT being far more a rejection of Christ than just a violation of the moral law. So much had to be covered briefly, especially in OT theology, that the reader should have been warned against facile over-simplifications. However, the chief value of the book lies in its lexicographical analyses of terms, their frequency and usage.—W. F. M.

135r. C. Spicq, *Agapé. Prolegomènes à une étude de théologie néo-testamentaire*. *Studia hellenistica*, 10. (Louvain et Leyde: Mauwelaerts et Brill 1955). Rev. by E. Des Places, *Biblica* 37 ('56) 219-221.

S lists four Greek verbs employed to express the notion of love: *philein*, *agapan*, *stergein*, *eran*. The NT makes use of the first sparingly; the second frequently; and totally ignores the other two, since they are not consonant with Christian love. The OT notion of love is normally expressed in the LXX by *agapan* and its derivatives. The classical meaning takes on affective warmth in expressing the love between God and man. This tone attains greater clarity in the NT. Yahweh is father, spouse, mother to Israel. At all times *agapan* implies a personal love to which man should answer. As for the notion of charity among the Jews, Judaic tradition insisted on a reciprocal, fraternal love

proper to Israel. *Agapan*, a complex term used by the LXX to express "all the forms of human and divine love," probably derives from popular Egyptian usage. The book is excellent, and contains indices of French, Greek, Hebrew, and Latin terms, and one of NT references.—J. G. C.

136. D. M. Stanley, "The Conception of Salvation in Primitive Christian Preaching," *CBQ* 18 ('56) 231-254.

In the primitive Christian community the elements that combined to create the earliest concept of Salvation were: (1) the OT doctrine of salvation, (2) Jesus' formation of the first disciples through his public ministry, death, and resurrection, and (3) "the most significant factor of all, the Pentecostal experience of the apostolic community."

(1) In early Israelite thought salvation was merely a deliverance from the present, national and terrestrial calamities. It was later in the postexilic period that salvation acquired the spiritual, transcendent, individual qualities of the Christian term. (2) Christ prepared His disciples for the Pentecostal revelation by instruction and by permitting them to share in the significant events of his earthly career up to the moment of His ascension. (3) From a study of the apostolic kerygma S concludes that at Pentecost there was a threefold conviction operative in the minds of the disciples: a profound sense of the consummation of sacred history, a vivid recollection of Christ's injunction to give testimony to Himself, and a pressing desire to invite their own race first and foremost to adopt the proper dispositions for attaining the Kingdom of God. This early concept of salvation was imperfect and awaited the synthesizing labors of John and Paul.—J. J. M.

137. E. Stauffer, "Messias oder Menschensohn," *NovT** 1 ('56) 81-102.

In discussing Jesus' messianic consciousness the terms "Messiah" and "Son of Man" should be kept distinct. "Son of Man" is found eighty times in the Gospels and early tradition but is always used by Jesus to designate Himself. On the other hand, the term "Messiah" is found only fifty-three times in the Gospels and never in clear testimony of Jesus about Himself. S asks: Did Jesus call Himself the Messiah or did the disciples and the early Christians bestow this title on Him? S favors the latter solution. The *Quelle* (Q) show clearly that He never called Himself the Messiah. An examination of the Gospels, the early Rabbinic tradition and the medieval *Toledoth* literature supports their view. S concludes that Jesus did not speak of Himself as the Messiah because the Jewish messianic hopes were concerned only with the resistance-movement, and He would have no part with this. So He referred to Himself as the "Son of Man."—N. F. D.

138r. V. Subilia,* *Gesù nella più antica tradizione cristiana*. Collana della Facoltà Valdese di Teologia. (Torre Pellice: Libreria Editrice Claudiana, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 142-143.

This first of a series of theological publications by the Waldensian faculty

in Rome, is a critique of the work of Protestant exegetes, especially Cullmann and Jeremias, on the earliest Christian conception of the work of Jesus as Prophet, Son of David, and Servant of God. S finds Jesus as Prophet in the words of the Baptist concerning Him. However, he detects two opposing traditions: according to one, the Baptist was aware of Christ as Messiah (cf. Mt 3); according to the other, John had doubts (cf. Mt 11). The reviewer suggests that the Baptist had preconceived notions of the Messiah and was bewildered to see them not realized. S finds the tradition of Jesus as Son of David expressed in the two genealogies and in the infancy narratives, whose theological purpose was to emphasize the Davidic origin of Christ. The baptism of Christ has a double purpose: to present Jesus as the Servant of Yahweh and (contrary to Cullmann) as the King of Israel of Ps 2. Evidence for this appears in the change of "servant" to "Son" in the citation from Is 42:1. S stresses the connection between the baptism and the temptation, remarking that the temptation was to become King without first being Servant. He maintains the historicity of the predictions of the Passion against Bultmann and views them in terms of the Servant theme. He also shows that the notion of an expiation undergone by a few for the many is already contained in the OT. —W. F. M.

139r. G. B. Verity, *Life in Christ. A Study of Coinherence*. (London: Longmans, Green and Co., 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 145-146.

This book presents an excellent synthesis of our life in Christ and is destined for those who would live it rather than for professional theologians. V provides fine analyses of fundamental notions like regeneration, justification, the image of God, holiness, eternal life, predestination, redemption, etc. Although his knowledge of the Bible is thorough, he does not sufficiently individuate the thought of the several NT authors. Justice, though real and objective, he defines as our resemblance to God, ignoring the element of fulfillment of law characteristic of justice in the OT. Also, he does not emphasize the texts on life in the spirit of Christ.—W. F. M.

140r. F. Bammel,* *Das heilige Mahl im Glauben der Voelker*. (Gutersloh: Bertelsman Verlag, 1950). Rev. by A. Piepkorn, *CTM** 27 ('56) 145.

B holds that the multiple meanings attached to the Eucharist in the various Christian traditions have parallels in non-Christian religions; hence the emergence of these meanings in Christian theology and worship represents a response to deep-seated convictions and existential needs; thus conventional theological approaches to the Eucharistic problem can be supplemented by anthropological insights. B's presentation is erudite, stimulating, and suggestive. He might have fortified his thesis by reference to the work of Brilioth and Dax, by a wider reading of the literature of the Roman Catholic liturgical

movement, by a firsthand acquaintance with sixteenth and seventeenth century Lutheran liturgical material and a careful evaluation of the references to the Eucharist in the Lutheran Symbols.—J. O'R.

141. A. George, "Les textes du Nouveau Testament sur le baptême, présentation littéraire," *LumVi* 26 ('56) 153-164.

A classification is given of the NT's most significant texts on baptism, with an examination of their literary style. The author begins with *les textes narratifs* (those recounting individual baptisms), of which the Acts furnish the clearest and most literary examples. These texts indicate the importance the early Christians attached to the tradition of John the Baptist, the preparer of those who would later undergo the baptism of Christ. *Les textes dogmatiques* (reflections on the meaning of the rite of baptism) appear with notable frequency in the Gospels and epistles. There is contrast between Paul's hortatory and instructional approach to baptism, and St. John's symbolic use of Christ's words and actions to urge its necessity.—J. B. C.

142. J. Godefroid, "Catéchèse biblique et liturgique des sacrements," *Notre Catéchèse* (Suppl. cat. de *ParLit*) 29 ('56) 1-19.

The externals of the sacraments, when supplemented with the appropriate Gospel texts, reveal the essence and pastoral perspective of each sacrament and thus promote better comprehension of the *signes de vie*.—W. M. A.

143. J. Guillet, "Baptême et Esprit," *LumVi* 26 ('56) 84-104.

What is the relation between baptism and the Holy Spirit? The OT image of pure water fecundating barren soil symbolizes the interior and vivifying action of God. But only after a careful examination of the NT can one clearly see why baptism is associated with the Spirit. The Baptist preached a merely figurative baptism, a baptism of repentance in preparation for the coming of Him who would baptize "with the Holy Spirit and with fire." (Mt 3:11) With the manifestation of the Spirit at Christ's baptism, John's rite is elevated to the sacramental level. Christ came to regenerate men in the Spirit, but first He must undergo the baptism of His Passion. Only after His death and resurrection can Christ give men that baptism whereby a man is "born again of water and the Spirit" (Jn 3:5). To receive the gift of the Spirit one must be baptized in Christ's name. The coming of the Spirit transforms men into "other Christs," brothers one to another and sons of God. "For all you who have been baptized into Christ, have put on Christ." (Gal 3:27).—J. C.

144. D. M. Stanley, "Baptism in the New Testament," *Scripture* 8 ('56) 44-57.

The history of Christian baptism takes its origins from the mission of John the Baptist, depicted by the Synoptics as the prophet of NT baptism, by the Fourth Gospel as witness to Jesus Christ. In the Synoptic tradition, John's prophetic office is aimed at the "restoration of all things" by his preaching of *metanoia*, and a lustration "aimed at a change of heart" (Mt 3:11; Mk 1:4)

which he contrasts with an eschatological baptism to be instituted by the Messiah. The Synoptics also refer to John's function in Jesus' Messianic anointing at His baptism in the Jordan, a scene in which all the elements of the future sacrament stand revealed: the washing with water, the Spirit, the reference to the Trinity. The Fourth Gospel contrasts Johannine baptism, not immediately with Christian baptism, but with the Person of Jesus (Jn 1:26-27), and so connects that sacrament with the redemptive death of Christ, delineated simultaneously as the new Paschal Lamb and the Suffering Servant.

The Synoptic record of Jesus' public life does not treat *ex professo* of Christian baptism (cf. however Mk 10:38, Lk 12:50). Yet it develops a miracle theology (the miracles of the Galilean ministry are a first assault upon the Satanic domination of mankind) which the Fourth Gospel erects into a theology of the Christian sacraments. The last of the evangelists, by his very original way of narrating these episodes (e.g., the cure of the blind man at Siloe, Jn 9:1 ff.) discloses their importance for the signification of the sacrament. Jesus' discourses to Nicodemus and to the Samaritan at the well enlarge upon this baptismal teaching, which reaches its climax in the scene upon Calvary where water (symbolic of baptism) and blood (symbolic of the Eucharist) issue from Jesus' side. Mt 28:18-19 reveals the glorified Christ as author of baptism and attests to the great antiquity of the liturgical Trinitarian formula employed by the primitive Church in conferring it.

The silence of the NT concerning the apostles' reception of Christian baptism is confirmed by Acts' evidence that the only "baptism" they received was their reception of the Spirit on Pentecost by which they were created "the new Israel," the Messianic community of eschatological times. As a result, they practiced Christian baptism upon those whom they admitted as new members of the community (Peter's order to the disciples to baptize Cornelius and his household after their reception of the Holy Ghost makes clear his awareness of the distinction between their experience and that of the apostolic group upon Pentecost).

In the early days, the apostles seem to have regarded baptism as the rite of initiation into the Messianic community, while they attributed the gift of the Spirit to the imposition of hands. Only at a later stage (Jn 3:5) would baptism be defined as a rebirth of "water and the Spirit." By "baptism in the Name of Jesus" the NT authors appear to refer, not to the formula employed by the minister of the sacrament, but to the preliminary profession of faith in Jesus' divinity made by the candidate for baptism. The primitive community was aware of the eschatological nature of the sacrament: it was the means of extending the Kingdom of God, the "new Israel," during the first phase of the "last times," the period preparatory to the parousia of Christ.

It was left to the genius of a Paul to create what we may properly call the first baptismal theology: Gal 3:27 and Rom 6:3-5 epitomize his synthesis. In the first text "to put on Christ" in baptism means to become identified with

the risen Lord as a member of "the Body of Christ." The second text explains that this union is effected by uniting the Christian neophyte with the two acts whereby Christ accomplished our redemption, His death and resurrection. This double act of salvation, attributed by Paul primarily to the Father, reaches out, in baptism, to include the catechumen, uniting him with his glorified Savior.—D. M. S. (author)

145. O. Cullman, "Rudolf Bultmann's Concept of Myth and the New Testament," *CTM** 27 ('56) 13-24.

Bultmann's purpose is to make the language of the NT accessible to the modern mind by removing "myth," which is really "redemptive history." The elements of the NT writings unacceptable to the modern mind were intended to communicate to us a new manner of understanding our existence and to free us from a false comprehension of it. Stripped of its mythological form the NT will give us a new self-understanding. Bultmann defines "myth" as the "representation according to which that which is transcendent, divine, appears as immanent, human, the invisible as visible." Thus all that the first Christians believed about Christ and His redemptive work is "myth." The historical element is not essential, but a means of expressing an a-historical, a-temporal truth. This is reminiscent of Gnosticism. Bultmann insists on the historical reality of Christ's death, which is the only historical event that has fundamental value for the salvation of man. Nothing else is known of the historical Jesus. Some of Bultmann's followers eliminate this last historical event as an element of salvation. For Bultmann it is not Christ's death that saves, but only the encounter between the historical event and man. Salvation does not reside in a unique act but is repeated anew in each individual. Bultmann is guilty of an illusion in thinking that this "demythologized" faith really was the faith of the first Christians, who believed that something happened between God and Christ through the reconciliation effected by the death of Christ. This faith did give them a new understanding of themselves, but if the redemptive act had not been an historical datum it would not have been foolishness for the Greeks. The historical character of salvation is not a secondary element, but the essence of the NT. We must make the language of the NT accessible to the modern mind, but we must also retain the NT.—J. O'R.

146. G. V. Jones, "Bultmann and Liberal Theology-I," *ExpT** 67 ('56) 268-271.

This is the first part of a study of Bultmann's relationship to liberal theology, a study which will be helpful in assessing his theological position as a whole. It is clear from his writings that Bultmann represents a reaction against liberalism. He rejects the search for the historical Jesus; for him Jesus encounters man only in the kerygma. Miracles belong to the mythical world-view and

cannot be fitted into a rational system. Jesus is the Word of Revelation and to speak theologically about Him is to speak of Him as He is visible to faith alone. Further, Bultmann is somewhat pessimistic in the interpretation of the human predicament whereas liberal theology, as he understands it, is optimistic. God is the proper object of theology according to Bultmann, but the liberal theologian deals with man. The liberals, feeling that the mythological elements of the NT were incompatible with modern thought, discarded them; Bultmann considers it the task of the theologian not to discard part of the NT, but to interpret it. The criterion should not be human thought, but the understanding of human existence which the NT enshrines. He claims that the liberals diluted the kerygma and reduced the gospel to a few basic principles of religion and ethics; liberalism does not take the word of God seriously enough. Bultmann's affinities with the school he seems to reject will be the subject matter of a later paper.—R. E. V.

147. G. V. Jones, "Bultmann and Liberal Theology-II," *ExpT** 67 ('56) 313-317.

In this his second article on Bultmann, J tries to define liberal theology and to establish Bultmann's positive relation to it. Liberalism and Modernism attempt to restate Christian faith in terms consistent with the requirements of new generations. Liberalism tries to reconcile religion with science, the essentials of Christianity with modern thought. In this attempt it eliminates the antique view of nature and personality, and emphasizes the humanity of Christ while discouraging metaphysical speculation about His person. It applies criticism to doctrine and to the Bible. For Bultmann modernity challenges biblical Christianity in two ways: (1) the modern world-view has replaced the cosmology of antiquity and the NT view of nature; (2) anthropology and psychology have given man a view of himself quite different from that presupposed by the apostolic age. Like the Liberal-Modernist, Bultmann rejects the miraculous as unintelligible to modern thought; the gift of God's grace to the godless is the only miracle. Like the liberal he rejects the absolute inerrancy of Scripture and the efficacy of vicarious atonement. (The liberal, however, was profoundly occupied with Christology, while Bultmann is indifferent to it.) Like the liberal he emphasizes the subjective factor in religion instead of the objective and the absolute character of revelation. Like the liberals again, he interprets theology according to current philosophical categories. It is the philosophy Bultmann has adapted that provides the basic distinction. The contemporary philosophy for him is Existentialism, though he distinguishes between "existential self-understanding" and the "existentialist's understanding of human existence elaborated by philosophical analysis." The danger in Bultmann's thought stems from the gap he concedes between faith and history. Both liberalism and Bultmannism are forms of theological prevarication.—R. E. V.

148r. L. Malevez, S.J., *Le message chrétien et le mythe. La théologie de Rudolf Bultmann*. Muséum Lessianum, Section théologique, N° 51 (Brussels-Bruges-Paris: Desciée de Brouwer, 1954). Rev. by P. Benoît, *RB* 63 ('56) 299-301.

The reviewer thinks this is the best treatment thus far in French of Bultmann's theology. M depicts, clearly and impartially, the different steps of Bultmann's solution: demythologizing, necessary for the modern mind; the principle of existential interpretation according to Heidegger; the existential interpretation of the Christian message; Bultmann's concept of the Passion, the act of salvation. Does Bultmann understand this act of salvation as an objective reality independent of the believer? M is inclined to answer "Yes," noting, however, that it has value only in a man who appropriates by faith its effect in his existential "decision"; M praises the attempt to rethink the theology of revelation and to present the Christian message in terms meaningful to modern men. He sympathizes with the idea of an existential interpretation, although he must criticize the rationalism, Heideggerian existentialism, and Lutheranism that are fundamental to Bultmann's thought. The reviewer thinks M's treatment of Bultmann's rationalism excellent, the discussion of his existentialism and Lutheranism less profound, and considers that the basis of Bultmann lies in an idealism that concentrates on the soul to the exclusion of matter and the body. Such idealism is unbiblical and incompatible with an Incarnation, and it leads Bultmann to renounce all knowledge of God and to maintain a skepticism about the after-life and the objectivity of our sanctification. A refutation of Bultmann's exegesis would have to be included in a thorough treatment of his work.—W. F. M.

149. J. A. O'Flynn, "New Testament and Mythology," *IrTQ* 23 ('56) 101-110.

This second in a series of articles analyzes Bultmann's *Kerygma and Mythos*. Convinced that liberal theologians and those of the History of Religions school have mistaken the relation of "myths" to the NT, Bultmann sets out to explain it. His treatment of texts and selection of passages leave him open to the charge of reading the NT arbitrarily, proving his thesis at the expense of objectivity. Bultmann's existentialist exegesis devaluates and impoverishes the Christian message, making it too subjective and egocentric. Is the NT really a statement of a primitive Existentialism? Bultmann's interpretation has minimized Christology, leaving us without a Savior. If the notion of a divine, salvific intervention in Christ is itself mythical, then he is merely presenting a philosophical doctrine in the guise of Christian revelation. Bultmann replies that we must ask ourselves when confronted with the Christ-event, what God wants to convey to each one of us by it. He believes the essence of the problem lies in the cross and the resurrection.—W. J. B.

150. T. F. Torrance, "Karl Barth: Appreciation and Tribute in Honour of his Seventieth Birthday," *ExpT** 67 ('56) 261-263.

T indicates three aspects of Barth's teaching which any estimate of his

theology must take into account. (1) *The New Creation*: Barth probed the whole structure of Protestant theology and philosophy. He questioned and helped demolish the superficial fabric of romantic-idealistic theology. Studying man from the perspective of the death and resurrection of Christ, he speaks of man's sin and of his rebirth in the triumphant grace of God. The covenant of grace realized in Jesus Christ is the inner ground and meaning of Creation itself. (2) *Reconciliation and Election*: For Barth this is the heart of the gospel: that in Christ God reconciled the world to Himself. God loves man, refuses to be alone without him, and insists on sharing with him His own life and glory. God met man's deepest need so that where sin abounded grace superabounded. The mutual relation of election and reconciliation reveals the election as a pure act of divine love which reconciles man as a human subject to God, with perfect freedom and the fullness of all his powers before God. (3) *Jesus Christ, the Servant of the Lord*: To affirm the election or the atonement is to affirm the historical Jesus Christ. This is the theme of Barth's Christology and on this the gospel stands or falls. He would not yield to the existentialists' de-humanization of Jesus and de-historization of the Incarnation. —R. E. V.

THE BIBLICAL COMMISSION

151. A. Bea, "Pii XII Summi Pontificis de rebus biblicis curae," *VD* 34 ('56) 129-141.

The Pontifical Biblical Institute rejoices at the eightieth birthday of Pope Pius XII who did so much for the advancement of biblical studies in the new translation of the Psalms, which he ordered, the encyclicals *Divino Afflante Spiritu* and *Humani Generis*, and the reply of the Biblical Commission to the Archbishop of Paris.—J. J. D.

152. J. Dupont, "Les associations et les assemblées bibliques d'après l'Instruction de la Commission Biblique du 15 décembre 1955." *LumViS* 30 ('56) 25-29.

Since God entrusted the Bible to the Church, not to scholars, it is reasonable that the bishops should have jurisdiction over biblical *consociationes*. Yet the Church needs scholars and wants her people to profit from their work. Therefore the bishops must see that competent biblical instruction is given the faithful. What are the biblical *consociationes* of the decree? The decree is concerned with congresses and conventions, not with a professor's circle of students or a lecture by the parish priest. But it is true in general that one should not improvise when he talks about the Word of God.—W. M. A.

ARCHAEOLOGY

153. G. M. FitzGerald, "Palestine in the Roman Period" *PEQ* ('56) 38-48.

In this condensation of a longer paper, the author speaks of Palestine and Jerusalem under Roman rule and comments briefly on the Judaism and Christianity of the time. He pictures the period as one of war among nations and

of power-struggles among individuals. Pompey's campaigns into the Middle East cut back the borders of the Jewish State to the limits of Judea and Galilee. Herod became King of the Jews and ruled this tiny territory efficiently and violently. After his death, however, lawlessness once more broke out culminating in open revolt against Rome in A.D. 66. Not until 70 did the war end with the destruction of Jerusalem.

The Holy City underwent many changes during the Roman Period and has changed greatly since that era. Before the conquest it was a city of beauty. After the fall, it "became a camp rather than a town." Gradually it recovered but today the "Dome of the Rock" stands on the site of the Temple and a bit to the south rises the mosque El Aqsa—both modern symbols of the Mohammedan conquest.

What does remain today? Of the Jewish cult, ruins of ancient synagogues and some inscriptions have been found all through Palestine. The Christian Church, however, does not seem to have left many vestiges antedating the Byzantine period.—W. D. I.

154r. A. Parrot,* *Le Temple de Jérusalem*. (Neuchâtel-Paris: Delachaux & Niestlé S.A., 1954). Rev. by Th. A. Busink, *BO** 13 ('56) 154-163.

B follows the divisions of P's small volume. The following points are discussed in considerable detail: (1) The Temple of Solomon, its structure, function, and symbolism. The columns Yakin and Boaz were probably symbolic trees, representing the garden where the Temple stood. (2) The Temple described in Ez. This has greatly influenced the construction of the Herodian Temple. (3) The Second Temple, built by the returned exiles, and dedicated in 515 B.C. It was the only one of the Temples which grew out of a popular demand and effort. (4) The Herodian Temple. B denies (against P) any classical influence on the architecture. (5) History of the Temple Area from Hadrian to the present. B doubts that Julian the Apostate ever began to rebuild the Temple.—F. L. M.

155. H. A. Thompson, "The Excavations of the Agora of Athens," *ILN* July 7 ('56) 20-23.

Prof. Thompson, Field Director of the Agora Excavations of the American School of Classical Studies at Athens, announces the completion of the major part of a project begun in 1931 and interrupted for five years during World War II. The systematic exploration and partial reconstruction of the Agora has involved the clearing of a 25 acre area at the northwest foot of the Acropolis and in the heart of the modern capital. Almost the entire area of the ancient square has been exposed. Archaeological finds have been carefully catalogued and will be preserved in the Stoa of Attalus, King of Pergamon (159-138 B.C.), reconstructed as a museum. Pictures illustrating work completed and work contemplated accompany the article.—W. J. B.

DEAD SEA SCROLLS

156. N. Adler, "Die Bedeutung der Qumran-Texte für die Neutestamentliche Wissenschaft," *MTZ* ('55) 286-301.

Adler summarizes the points of contact that others have found between Qumran and the NT. Similarities between Qumran and the NT: common terms like *spirit, holiness, mystery, revelation, knowledge, temptation, conversion; Amen Amen*; dualistic expressions such as those in Sts. Paul and John; both Qumran and early Christians consider themselves the last generation; the subject of predestination (*Sons of Light and Darkness*, and Sts. John and Paul speak of the elect of God and men who are not of God); sacramental practices (sacral lustrations of Qumran are tokens of membership like Christian baptism); organization (the *mebaqquer* of Qumran corresponds to the *episkopos* of the NT; Coppens compares the number of twelve men in the council of Qumran with the twelve Apostles). A cites a range of explanatory opinions, from admissions of the possibility of the NT's direct dependence on Qumran to those that hold parallelism but deny a necessary dependence. J. Coppens insists on essential differences, in particular that imposed by the person and mission of Jesus, but he admits many accidental likenesses. Note that Christianity's basic mystery, the Trinity, is nowhere found in Qumran. Similar expressions found in Qumran and the NT can differ in meaning, e.g., *truth*. For Qumran it means the Mosaic Law, for the NT, the joyous tidings of the gospel. We can expect future publications of Qumran material to shed valuable light on the background of the NT.—R. V. D.

157. J. Allegro, "Further Light on the History of the Qumran Sect," *JBL** 75 ('56) 89-95.

The largest document from Cave Four (4Q) was purchased in the spring of 1955. This is a commentary on the Book of Nahum, and Allegro here publishes a tentative text and translation. He also discusses a fragment of 4QpHosea and 4QpPs37, adds the text and translation of the latter, previously published in *PEQ*, and provides plates. In the Nahum *peshet* (commentary) the Lion of Wrath is Janneus; Demetrius is Demetrius III, King of Greece. The *peshet* does not explicitly identify the Lion of Wrath with the Wicked Priest, but this identity seems most probable. The *Kittim* seem to be the Romans. This does not conflict with a Seleucid setting for the persecution of the Teacher (cf. 1QpHab), since these commentaries are not works of connected history. One need not suppose that even two successive words have necessary historical connection.—R. V. D.

158. Anon., "New Biblical Insight," *Voice of St. Mary's Seminary*, 33 ('56) 8-9; 23-25.

Threefold evidence in support of the date for the Dead Sea Scrolls: (1) vases enveloping the scrolls are Hellenistic and cannot have been manufactured after the time of Herod the Great (37 B.C.—4 A.D.); (2) the linen around the

scrolls has a radiocarbon date of ca. 175 B.C.—225 A.D.; (3) the forms of the letters are intermediate between known script of the third century B.C. and of the apostolic period. Paleographic experts date these writings 250 years before 70 A.D. The significance for the NT is greater than for the OT. Formerly, many held for a Gnostic background for St. John's Gospel, but there are in the scrolls many parallels with the Essene writings, giving us new evidence of the antiquity of the Fourth Gospel. We now know that the Essenes were closer to Christianity than to the Pharisees.—R. V. D.

159. Anon., "Unrolling the Past," *Chemical and Engineering News*, 34 ('56) 5254-59.

Students of the Dead Sea Scrolls owe much to the physical sciences. The radiocarbon technique has confirmed the early date of the scrolls; infrared photography has made many scrolls legible. The article discusses in some detail problems and methods involved in the opening of two corroded copper scrolls and one of brittle leather, and examines Alsoph Corwin's alternate method of restoring corroded copper scrolls. Photographs and a brief statement by Albright on the significance of the scrolls accompany the report.—R. E. V.

160. J. Delmore, "La pratique du baptême dans le judaïsme contemporain des origines chrétiennes," *LumVi* 26 ('56) 165-204.

Jewish ritual ablutions are compared with the baptism of the Precursor. Sources: Josephus, the Talmud, the Damascus Document, and the Dead Sea Scrolls. In contradistinction to Essene ritual (a purification of the flesh with a merely symbolic reference to interior purity, a rite permitted to a select few after long probation, and frequently repeated), John's baptism signifies spiritual purification, results in a conversion from sin, and stands as an act of preparation for the coming of the Messiah with his final "baptism of the Holy Spirit and of fire." Even John's contemporaries saw in his baptism a manifestation of unique, personal, prophetic consciousness.—J. E. O'C.

161r. G. Graystone, *The Dead Sea Scrolls and the Originality of Christ* (New York: Sheed and Ward, 1956). Rev. by H. Willmering, *HPR* 10 ('56) 876-878.

This book sets out to sketch the chasm that exists between Christianity's basic teachings and the doctrines contained in the Qumran scrolls. There are striking verbal similarities between NT and the Qumran literature, and the desert community holds elements of organization and practice in common with the first Christians. But the primitive Christian Church is no outgrowth of Qumran. G deals with the finding of the scrolls and the establishment of their genuinity, the organization and practices of the sect, and its basic tenets. W calls the book a clear, concise evaluation of the doctrines contained in the Qumran scrolls and of their relation to Christianity.—J. E. B.

162. J. Philip Hyatt, "The View of Man in the Qumran 'Hodayot,'" *NTS** 2 ('56) 276-284.

The posthumous publication of E. L. Sukenik's '*Osar Hammegillot Haggenuzot* (Jerusalem: Hebrew University, 1954 [in Hebrew]) furnishes the text of all the Qumran scrolls originally acquired by Sukenik for the Hebrew University. Among these are the *Hodayot* or Thanksgiving Psalms, which are important for the study of the religious ideas of the Qumran sect. The poems seem to have been composed by one author, probably the Teacher of Righteousness. This author frequently and consistently speaks of man's nature and destiny in a tone more pessimistic than usual in Hebrew-Jewish writings. He illustrates this view of man from numerous passages in the poems and by reference to similar ideas in other documents. He briefly discusses the origin and significance of the attitude. There is in the poems a sense of determinism and a conviction of man's "natural" sinfulness which comes close to the doctrine of original sin. The pessimistic outlook may be due to Hellenistic and Iranian influences; the doctrine of the two spirits governing man has also been attributed to Iran. On the other hand the sect is firmly rooted in the Old Testament; one line of OT tradition has similar sombre ideas. The doctrine of two spirits, one good and the other evil, also has some roots in the OT. The Hebrew dualism, however, is not an ultimate one, since both spirits are subject to God, and the good will finally triumph. One can also note that the Qumran Thanksgiving Psalms do not exhibit the Greek dualism of a corrupt body and a pure spirit. The determinism and pessimism of the Judean Covenanters resemble certain ideas found in Paul, a similarity which deserves exploration by NT scholars.—J. J. C.

163. A. Kerrigan, "Animadversiones in Novum Testamentum Documentis Qumran Illustratum," *Antonianum* 31 ('56) 51-82.

P. Alfarc in his study believes that Christianity stems from Essenism; Dupont-Sommer in his initial work, *Aperçus préliminaires . . .*, holds practically the same: Daniélou sees many similarities between Qumran tenets and Christianity but discerns a difference in spirit between them; A. Descamps concedes that Qumran offers a background for the apostolic preaching; Kuhn, Grossouw, Braun are content to point out the parallels between Qumran and Jn.

The method of NT exegesis of OT texts resembles that of the Habbakuk Commentary, in which the Teacher of Righteousness seems to be the official interpreter of obscurities. In Mt Christ is clearly the historical fulfillment of OT prophecy, but in Habbakuk it is not clear whether the events have an historical or an apocalyptic meaning. John the Baptist quite likely had some early contact with the Essenes but was not their pupil. John's baptism is a rite of initiation, performed but once, while Qumran's lustral rite is repeated. The idea of *strength* in the Messiah is found in Jn, the OT and Qumran, but Qumran mentions two messiahs, Aaron and Israel. The quality of *strength* seems to agree more with Israel. Josephus' explanation of John's baptism as a

washing, not to take away sins but to cleanse the body as a sign of the soul's purification, easily explains John's reference, "He is stronger than I." The qualities of the Messiah in Qumran and in John's preaching are about the same; the main difference is that for Qumran a prophet and two messiahs are involved, whereas St. John clearly attaches the messianic prerogatives to one—Christ.—R. V. D.

164. R. E. Murphy, "The Dead Sea Scrolls and New Testament Comparisons," *CBQ* 18 ('56) 263-272.

M cites the various authors who have contributed to the study of comparisons between the Dead Sea Scrolls and the NT. He lists in footnotes the recent books and articles that treat this subject and then draws up a working list of parallel texts now under discussion. The list includes the doubtful and the more certain parallels and stands in juxtaposed columns. Between the columns he notes the point of comparison. M feels that such a list, even though not definitive, is becoming an indispensable instrument for those who want a deeper understanding of the religious background of the NT.—J. J. M.

165. R. E. Murphy, "Insights into the New Testament from the Dead Sea Scrolls," *AER* 135 ('56) 9-22.

The comparison between Qumran and NT can be illustrated by examining two topics: John the Baptist and the writings of St. John. Parallels between the Baptist and the Qumranites: John was a priest with priestly background. The Qumran community was a priestly one demanding sacerdotal perfection. The Qumran community prepared for the Messianic era by prayer and study and, like John, insisted on baptism. His washing was merely symbolic, whereas Qumran considered the unwashed as untouchables. Though both Qumran and John preached a second, eschatological baptism by the Spirit of God, it appears doubtful that John derived his baptismal practice from the Essenes; both probably belonged to a widespread contemporary baptist movement. There is no proof that John was an Essene despite his contact with them. Writings of St. John: the scrolls indicate that what has been interpreted as Gnosticism in Jn's Gospel is really dualism (light vs. darkness), current in Palestine at that time. A vast chasm lies between the Johannine message of Christianity and the narrow, sectarian view of the Essenes, yet there are many similarities in expression. Qumran upheld a form of modified dualism: the good placed by God into the hands of the Prince of Lights, the evildoers into the hands of Belial, the Angel of Darkness. In Jn, Jesus has been given power over all mankind (17:2;3:35) but "Walk while you have the light that the darkness may not overtake you" (12:35). Those who truly belong to Christ are sharply distinguished from those who do not. In Qumran there is a constant struggle between the good and evildoers, lasting until the "final period" when God will determine man's lot (which period Qumran felt to be close at hand). Members of the Qumran community were to love one another, yet hate all outsiders;

hence they withdrew from other Jews. In Jn a similar struggle appears, but the victory has already been won: "I have overcome the world" (16:33). Therefore, the Christian loves his brethren, yet does not separate himself from the world; his ultimate triumph is the parousia. The role of Truth is strikingly similar in Jn and in Qumran. One who *does* the truth according to the Qumran Manual of Discipline, lives up to the ideals of the community; and in Jn, one who does the truth has performed his actions "in God" (3:21). Moreover, truth in Qumran has a sanctifying effect, resulting in a communication of the knowledge of the Most High; in Jn, the Spirit of Truth guides the followers of Jesus in the way of Truth (16:31). Despite similarities, there frequently is a difference in the specific theological content of most terms, therefore it would be a mistake to consider Jn's theology a development of Qumran teachings. Yet such close parallelism in ideas and phraseology proves that these concepts were current in the world Jesus lived in, and that He spoke in no vacuum, but used current, meaningful terms and was aware of the ideas of His hearers. Clear too is the influence that Qumran Judaism had on all NT writers, most conspicuously on John.—R. J. W.

166. J. Sheerin, "Faith and the Dead Sea Scrolls," *HPR* 10 ('56) 819-823.

S takes issue with a Unitarian minister, D. Howlett, whose article, "Faith and History," appeared in *The Atlantic* for April, 1956. The general tone of H's article is antagonistic to fundamentalist and neo-orthodox Protestantism and in accord with the themes of Modernism. H argues that the "popular" interest in the Dead Sea Scrolls indicates that lay people want the true facts about historical events recorded in the Bible, the inference being that they seek Christ stripped of the "cobwebs" of dogma. However, a review of the literature on the scrolls shows that the initial excitement died quickly and that no great "popular" interest is now in evidence. H's second point, that Christianity at a very early date divorced faith from fact, is contradicted by the writings of Saint Paul. The theme underlying H's article deserves consideration by Protestant thinkers. H wants Protestant theologians to advert to the world of fact as well as to that of faith. A purely subjective faith makes religion seem unreal in a very real world. Perhaps H, seeking a religion that pays proper respect to reason, unknowingly seeks the Catholic Church.—J. E. B.

167. K. Smyth, "The Dead Sea Scrolls and the Messiah," *Studies* 45 ('56) 1-14.

Patient scholarship has been forced into polemics against the unjustifiable opinion that Jesus' coming was not a *hapax*, but a natural evolution from a well-formed pattern. This theory has appeared in the books of Dupont-Sommer and Wilson, the radio talks of Allegro, and in sensationalistic popular articles. But S uses Schechter's *Documents of Jewish Sectaries: Fragments of a Zadokite Work*, published fifty years ago, to show that the scrolls reveal little that is new, and that they only emphasize that Jesus could not have "learned how to be

Messiah" from the sect. The proof: the Teacher of Righteousness was not a messianic figure, but an organizer (the founder was supposedly the high priest Zadok about 1000 B.C.) and an interpreter of the Law; the sect's messianic hopes were radically different from the Christians' since the sect's Messiah was the Law and its messianic preparation an excessive legalism; finally, the sect's essential doctrine included a separatism which passed beyond the OT hatred of sin to hatred of the sinner, limiting expiation to the Children of Light.—L. J. O'T.

168. H. Stegemann, "Der gegenwärtige Stand der Erforschung der in Palästina neu gefundenen hebräischen Handschriften. 32. Die Risse in der Kriegsrolle von Qumran," *TL** 4 ('56) 205-210.

This scholarly article describes the gaps in the War Scroll and attempts to reconstruct the missing portions. It includes a German translation of the reconstructed columns and supplies critical notes.—R. V. D.

169. S. Zeitlin, "The Dead Sea Scrolls: a Travesty on Scholarship," *JQR** 47 ('56) 1-36.

"Allegations that the Hebrew Scrolls were written in the pre-Christian period and emanated from the Essenes, and that there was a teacher of righteousness who was looked upon as a messiah and put to death by a 'wicked priest,' are not only distortions of history but travesties on scholarship." Some statements issued by scholars on the scrolls and publicized by press, radio and television have been sensationalistic. Such discussions should be confined to scholarly journals, and the findings of scholars should be communicated to their colleagues before they are issued to the public. Scholars, like Allegro, who make unwarranted assumptions deserve censure. Cross is guilty of "theologic acrobatics," and Albright indulges his penchant for delivering ex cathedra statements on the scrolls. Nothing in the scrolls will shed new light on the common heritage of Christian and Jew. Any student of the Jewish Apocrypha will see that "Christianity grew out of and nourished itself on the apocalyptic Pharisaic sect. This sect was the parent of the early Christians." Z rejects Cross' theory that the Gospel writers did not mention the Essenes because they felt no antipathy in their regard. In fact the scrolls were not written by Essenes at all. The American Schools of Oriental Research should publish without delay the Hebrew text of the copper scroll. Albright's dating (between 1 and 68 A.D.) remains unsubstantiated. It is unfortunate that otherwise reputable scholars have been prone to sensationalism, misleading many naive, innocent people.—R. V. D.

INTERTESTAMENTAL STUDIES, RABBINICAL LITERATURE, APOCRYPHA

170r. J. Bonsirven, *Textes Rabbiniques des deux premiers siècles chrétiens pour servir à l'intelligence du Nouveau Testament*. (Rome: Pontificio Instituto Biblico, 1955). Rev. by J. Coppens, *ETL* 32 ('56) 85-87.

The texts are gleaned from two sources: OT apocrypha that have influenced the NT; and rabbinical literature (written after Christ) that reflects the "Catholic tradition of Judaism." No extracts from Philo or Josephus appear, although B's book is based in part on their works. Unlike Strack-Billerback, Bonsirven arranges his texts like an anthology. Three indices facilitate reference: the first according to Jewish theological themes, the other two according to OT and NT passages that the texts refer to or illumine. C feels specialists will criticize the collection's anthological arrangement, which makes consultation more difficult than is the case with Strack-Billerback. Less rich and suggestive than this latter work, Bonsirven's book deserves a place beside it, because it furnishes a superior appreciation of the rabbinical literary genre, and explains the rabbis' concept of a Scripture commentary and their concept of a systematic presentation of traditional legislation. The work also documents the author's earlier work of synthesis on Palestinian Judaism.—M. D. Z.

171r. J. W. Doeve, *Jewish Hermeneutics in the Synoptic Gospels and Acts* (Assen:Van Gorcum, 1954). Rev. by M.-E. Boismard, *RB* 63 ('56) 291.

Some of the principles of Jewish hermeneutics have been used extensively by the authors of the Synoptic Gospels and Acts. This is the contention of D's doctoral thesis. After studying the various rabbinical techniques and rules of interpretation, he shows that the same procedures can be found in the NT. The third and fourth of the seven rules of interpretation used by the school of Hillel have special importance: if several biblical texts contain one or more common expressions, then a characteristic peculiar to one text is valid for all. D finds this principle operative in those NT texts that refer to the Son of Man and the coming of the messianic kingdom, particularly where there is reference to a suffering Son of Man. Thus, the passage, Dn 7:13 ff., which speaks of the Son of Man, His kingdom, glory, and power, contains no indication of a suffering Messiah. However, the Servant Song in Is 52:13 ff. does contain elements common to the Daniel text, thus permitting a joining of the two passages. In B's opinion, the treatment is solid and sheds new light on the connections between early Christian and Jewish thought.—W. F. M.

172. R. Surburg, "Intertestamental Studies 1946-1955," *CTM** 27 ('56) 95-114.

Students are indebted to R. Pfeiffer's *History of NT Times with an Introduction to the Apocrypha* for a skillful treatment of history, literature, philosophy, theology, and kindred sciences, though apocalyptic thought is given less consideration than it deserves. Johnson's *Prayer in the Apocrypha and Pseudepi-*

grapha reveals some confusion and inconsistency in Jewish thought concerning God. J. Bloch (*JQR* Monograph II) re-examines Moore's judgment that Jewish apocalypses are only extraneous sources for normative Judaism and finds that though there was little conscious dependence on such material in Rabbinic sources there is considerable evidence of such ideas. E. F. Scott (*Interpretation*, 1948) holds that the intertestamental literature provided the key to much that is perplexing in the Gospels. J. Bowman in *The Religion of Maturity* calls apocalypticism sterile and divisive, the religion of the throne. The Qumran manuscripts, dating, save for the fragment of the Holiness Code, from the second and first centuries B.C. are important for textual criticism, OT interpretation, paleography, archeology, in the intertestamental and NT periods. The Murabba'at cave discoveries range from the seventh to the second centuries A.D. All these documents shed light on an ascetic and apocalyptic Jewish sect which lasted until 70 A.D. Dupont-Sommer's interpretation is rejected by F. Cross, who also states that the NT writers and the sectarians, identified with the Essenes, draw on common resources of language and theological themes, and share common religious institutions. L. Mowry holds that St. John borrowed from religious thought similar to that of the Essenes, though he radically altered the ideas. Brownlee, using the data of the scrolls, validates the Fourth Gospel as an authentic source concerning John the Baptist. P. Lieberman's *Hellenism in Jewish Palestine*, called by Morton Smith one of the most important investigations of Graeco-Roman Judaism, musters much evidence to show that Rabbinic literature was subject to strong Greek influence. Baron holds that the Jewish antecedents of the Christian Church ought to be found rather in Diaspora Judaism. Wolfson in *Foundations of Religious Philosophy in Judaism, Christianity and Islam* gives a positive presentation of Philo's thought, rejecting the charge of eclecticism; this thought passed directly into the Gospel of John and then to the Church Fathers. Davies finds that in first century Jewish thought the Torah would have a central place in the messianic age. Morton Smith says that Jesus occupies in the Gospels the place given to God in Tannaitic writers. Regarding *koinos* in Mark 7:25 he states that it shows the author's technical accuracy in preserving Pharisaic distinctions about cleanness of food; thus he takes issue with Torrey's Aramaic theory and argues the possibility that Jesus used Hebrew in speaking with the Pharisees. Baron's *A Social and Religious History of the Jews* holds that the separation of Christianity from Judaism was more the work of Paul than of Jesus. M. Goldstein's *Jesus in Jewish Tradition* is a systematic account of all references to Jesus in Talmudic and Post-Talmudic literature. Spear holds that a proper interpretation of the Gospels demands an understanding of Graeco-Jewish authors and of Hellenism. Bowman holds that NT exegetes should use Rabbinical writings for background material in studying the rise of Christianity. Bonsirven's collection of Rabbinical texts furthers an understanding of NT material. G. Knight says that Judaism and Christianity erred in forsaking the faith of the

first century A.D. Vol. 1 of Abel's *History of Palestine* will be invaluable for students of the intertestamental period; the whole work will be the standard for years to come.—J. O'R.

173r. A. Bouquet, *Everyday Life in New Testament Times* (New York: Charles Scribner's Sons, 1954). Rev. by A. Klinck, *CTM** 27 ('56) 410.

B gives a very readable account of the life of the common people in all its phases.—J. O'R.

NOTICES

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete II. 1953-1954. Heft 1-2. 1955. Pp. xii & 248. Düsseldorf: Patmos Verlag. DM. 34.

Of this issue Prof. H. H. Rowley (*Book List*, 1956) says: "It contains the titles of 1,547 articles bearing on the Bible, which have appeared in the 393 periodicals under survey. Almost every entry contains a summary of the article concerned. An international team of more than fifty scholars has co-operated in its preparation, and their service to scholarship is beyond all praise. The entries are classified according to subject, and there is an author index."

Theology Digest. Vol. IV. No. 3. Autumn, 1956. Pp. 64. Published in the Winter, Spring and Autumn of each year. Subscription \$2.00. Single copies, 75 cents.

Theology Digest, published by St. Mary's College, St. Marys, Kansas, presents condensations of recent articles from theological journals of Europe and America. Topics are selected from the various branches of theological learning—apologetics, dogmatic theology, scripture, moral theology, canon law, ascetics, liturgy, and church history—with emphasis on the speculative rather than the pastoral aspects of theology, for priests, religious, seminarians and laity who wish to maintain and cultivate an interest in present-day theological thought.

BOOKS RECEIVED

Steinmann, Jean. *Saint Jean-Baptiste et la spiritualité du désert*. "Maîtres Spirituels." Paris, Editions Du Seuil, 1955. 192 p. 350 fr.

The Bridge: A Yearbook of Judaeo-Christian Studies, I. Edited by John M. Oesterreicher. New York, Pantheon Books, 1955. 349 pages. \$3.95.

The Bridge: A Yearbook of Judaeo-Christian Studies, II. Edited by John M. Oesterreicher. New York, Pantheon Books, 1956. 357 pages. \$3.95.

Tresmontant, Claude. *Saint Paul et le mystère du Christ*. "Maîtres Spirituels." Paris, Editions Du Seuil, 1956. 192 p. 350 fr.

PUBLICATIONS OF WESTON COLLEGE PRESS

A. C. Cotter, S.J. *Theologia Fundamentalis*. 2nd edition. 1947. 737 pages. \$6.00.

———. *The Encyclical "Humani Generis" with a Commentary*. 2nd edition, 1952. 114 pages. \$1.00.

———. *ABC of Scholastic Philosophy*. 4th printing. 434 pages. Cloth Bound \$3.25. Paper Bound \$2.50.

———. *Natural Species*. 274 pages. \$2.00.

Frederick L. Moriarty, S.J. *Foreword to the Old Testament Books*. 118 pages. \$1.00.

John C. Ford, S.J. *Depth Psychology, Morality and Alcoholism*. 88 pages. \$1.00.

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NEW TESTAMENT ABSTRACTS

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An abstract is an objective summary of an article or review. The contents of an abstract therefore, are not necessarily the opinions of the editors of NEW TESTAMENT ABSTRACTS; the views offered on disputed biblical questions remain the opinions of the original authors. Most of the articles and reviews abstracted in this issue appeared between July 1956 and December 1956.

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Cover

Cover design by L. Skelly and R. Campbell. The cross and globe which surmount the dome of Weston College have been adopted as the NTA Symbol. Encircling the globe is the traditional symbolic representation of the four Evangelists.

ABBREVIATIONS

Well-known theological sources, handbooks, and collections are cited by initials only, in italics, without periods, e.g., *PG* and *PL* for Migne's collections, *DB* for Denzinger's *Enchiridion*, *DTC* for *Dictionnaire de théologie catholique*, etc. But the following abbreviations, without periods, are not italicized in NEW TESTAMENT ABSTRACTS:

DV	Douay Version	NT	New Testament
KJV	King James Version	OT	Old Testament
LXX	Septuagint	RSV	Revised Standard Version
MT	Massoretic Text	SS	Sacred Scripture

SIGLA

r indicates abstract of a book review

* indicates a non-Catholic author or publication

PERIODICAL ABSTRACTS

INSPIRATION, TEXTS, VERSIONS, CANON

174. P. BENOIT, "Note complémentaire sur l'Inspiration," *RB* 63 ('56) 416-422.

Replies to observations of J. Coppens in *ETL* 31 ('55) 671-673. B denies holding that the solemn declaration of *Providentissimus* on the nature of inspiration was imperfect. Leo XIII taught the essentials of inspiration and left to theologians the task of settling finer points. The Church, in this case, took care not to incorporate in its official declaration the personal solution of Franzelin. B distinguishes inspiration and revelation, admits there can be inspiration without revelation but certainly does not rule out revelation in Scripture.

When are we sure the author is making an affirmation guaranteed by the charism of inerrancy? The subject matter treated cannot be decisive; the intention of the author, often discerned with difficulty, is the only satisfactory criterion. To determine that intention is the exegete's task. However, since God speaks in each book, giving the Bible an over-all unity, the biblical theologian must elaborate this total message. The modality of affirmation in passages or individual books should be determined in the light of this total context.

B supports the distinction proposed by P. Henry between the content of a given affirmation (e.g. in Mt 16:16) made at one point of time and later repeated in a biblical passage. A homogeneous development of the thought, and so a more perfect understanding of the affirmation, is both possible and desirable.—F. L. M.

175. K. RAHNER, "Über die Schriftinspiration," *ZKT* 78 ('56) 137-168.

Scriptural inspiration is an intrinsic element in the formation of the Church: it is God's authorship of the Church, insofar as this extends to the Scriptures. The argument for this thesis, which applies primarily to the NT, analogously to the OT, is as follows: God willed to found the Church as His definitive instrument of salvation; since the primitive Church was the Church "coming-into-being," and was to be the norm for the Church of all future time, God had a unique relation to it; and since Scripture is a constitutive element of the Church "coming-into-being," God with a unique providence willed and accomplished its writing. This theory provides a plausible concrete explanation of the abstract concept of inspiration. It answers the question of the dual authorship: God's authorship demands, rather than obliterates, that of the hagiographer. It gives a new explanation of how the Church recognizes a writing as inspired: by recognizing it as an expression of the Church's own essential nature and as a part of the self-realization of the primitive Church. The theory also requires a new answer to the question whether the hagiographer was aware of his inspiration: in the sense of our formalized theological notion of inspira-

tion, no; but in the sense that he was consciously writing as part of the living voice of the Church "coming-into-being," yes.—J. M. D.

176. H. CHADWICK, "The Authorship of The Egerton Papyrus No. 3," *HTR** 49 ('56) 145-151.

Examination of style, argumentation, and grouping of biblical references support the position of Grant and Leaney, that this "Gospel Commentary" is the work of Origen, though actual identification of the work is quite impossible. Less support, however, should be given to Leaney's inclination to style the work a homily rather than a commentary because of the occurrence of the phrase "as it is written" and similar formulas. If Origen's authorship is agreed upon, paleographers must reconsider their conclusion that the Fragment is early third century. The evidence does not disprove the possibility or even probability of a date between 225 and 235. Some probability can be attached to Leaney's conjectural restoration in Fragment 1, recto, column 1. Leaney has suggested that the "holy City" of Mt 4:5 means the heavenly city of God, rather than the earthly Jerusalem. In the restoration of Fragment 2, column 1, it seems that the reference is to Zechariah 6:12 and not, as Grant and Leaney have argued, to 14:7.—W. J. B.

177. G. MALDFELD, "Papyrus Bodmer II = Joh. Kap. 1-14 (Plate I)," *NovT* 1 ('56) 153-155.

The *Bibliotheca Bodmeriana*, situated in Cologne, Switzerland, on the shore of Lake Geneva, possesses a papyrus containing the first fourteen chapters of St. John's Gospel. The remarkably well preserved manuscript, written apparently between 150-250 A.D. can be read without difficulty, as the facsimile of Jn 1:1-14 demonstrates. The complete text will be soon published by Professor Dr. Victor Martin of Geneva who meanwhile informs us that the papyrus omits the pericope about the adulterous woman (7:53-8:11) and the verse (5:4) which speaks of an angel coming down and moving the waters of the pool. Until all the chapters are published scholars cannot determine the type of text here represented. Hitherto there were fourteen different fragments on papyrus for the Gospel of St. John. Papyrus Bodmer II is perhaps the oldest and certainly the most complete papyrus manuscript of the Fourth Gospel.—J. J. C.

178. J. W. MARCHAND, "The Gothic Evidence For 'Euthalian Matter,'" *HTR** 49 ('56) 159-167.

Between the fourth and seventh centuries a recension of at least the Pauline and Catholic Epistles into thought lines was made; it is attributed variously to Euthalius, Evagrius, even to Pamphilus, but traditionally it is referred to as the "Euthalian Matter." The date of this work is not yet clear. Competent authorities, such as Von Soden, Robinson, and Conybeare, working from Syrian, Armenian versions, and an edition by Zacagnius (1698), which is neither complete nor accurate, have attempted to establish the date. The second problem

is to separate the genuine text from later accretions. Philological and historical study, based on the Gothic version, offers unimpeachable evidence as to date and genuinity. Examination of the Codices Ambrosiani, the Codex Argenteus, the Giessen Fragment, and the Gothic Bible seems to establish that Gothic evidence antedates any previous evidence, and any inquiry into these questions must respect the witness of Gothic evidence.—W. J. B.

179. R. C. FULLER, "I do believe them"—the Canonical Scriptures," *Tablet* 208 ('56) 203-204.

Recent correspondence in *The Times* reveals a variety of answers to the question put to Anglican ordinands concerning belief in the canonical Scriptures. Whence arises the difference between the Catholic and Protestant canon? Art. VI of Queen Elizabeth's thirty-nine articles accepts as canonical those books whose authority was never doubted in the Church. Yet this is not logically applied in AV, which excludes the deuterocanonical books of OT but not those of NT. The real reason for rejecting the OT deuterocanonical books was prejudice against the Latin Bible and the Church. These books were in the LXX, accepted by the first Christians and, probably, by the Jews, though they later rejected them along with the LXX. Origen excluded them from his list, but he was simply giving the Jewish canon. Art. VI appeals to Jerome's authority; but he held the opposite view both in his earlier and later years. His omission of the books from his Vulgate did not secure their rejection—they were simply added from the Old Latin. Jewish and Anglican attempts to return to the pure Word of God by excluding all but Hebrew Scriptures rested on a false criterion of inspiration, and the Reformers have been proved wrong in imagining that any sixteenth-century Hebrew or Greek text was necessarily more exact than the ancient versions.—G. G.

GOSPELS (GENERAL)

180. A. W. ARGYLE, "Did Jesus Speak Greek?" *ExpT** 67 ('56) 383.

Draper (*ExpT*, 67 ['56] 317) does not refute the evidence proposed by the author (*ExpT*, 67 ['56] 92). Draper claims that Christ probably did not use the LXX of Is 50:6 in Mt 5:39-40. However, the Hebrew is very different from the LXX; if Jesus used the Hebrew version of Isaiah, He hardly said what is recorded in Matthew. Draper claims that the Greek sayings of Jesus are Semitic. The frequent use of "kingdom" without qualification, however, to mean "kingdom of heaven" and the frequent usage of the genitive absolute in Matthew is Hellenistic, not Semitic. Draper further claims that Aramaic was widespread even among the Greek speaking gentiles. In this he disagrees with Schürer and forgets that Aramaic was unpopular even with the Jews of Dispersion. Jesus did speak Aramaic, but He also knew and spoke Greek.—R. E. V.

181. T. A. BURKILL,* "The Competence of the Sanhedrin," *ViCh* 10 ('56) 80-96.

Arguments advanced to support the hypothesis that the Sanhedrin had no power to inflict capital punishment for crimes against the Law of Moses during the procuratorial period are unconvincing. The account of the trial of Jesus in Mk 14:55-65 is full of internal and external incongruities which are not fully resolved by the explanations of G. D. Kilpatrick (*The Trial of Jesus*. Oxford, 1953). The real meaning seems to be that Jesus could not be convicted of an obvious capital crime against the Mosaic Law and so was accused of political crime before Pilate. Jn 18:32, stating that the Jews reminded Pilate of the legal incapacity of their tribunal, is an improbable passage, seemingly apologetic in intent. Arguments advanced to support the hypothesis from the Jerusalem Talmud (San. 1; 7, 2) are vitiated by the Babylonian Talmud (San. 41a; Ab. Zar. 8b); they are seen to be references to a legal tradition subsequent to the trial of Jesus. J. Jeremias uses the *Pericope Adulteræ* in Jn 7:53-8:12 to support the hypothesis ("Zur Geschichtlichkeit des Verhörs Jesu vor dem hohen Rat," *ZNTW* 43 ['50-'51] 147 ff.). If that story is historically trustworthy at all, however, it may indicate merely that the enemies of Jesus sought to force Him to restrict His doctrines of mercy and forgiveness, and not that they recommended resort to the Roman procurator. Jeremias' interpretation of *Megillat Ta'anit* 6 in favor of the hypothesis is also inconclusive.

The contrary view, that the Sanhedrin could inflict the death penalty, is supported by texts from Josephus, despite Kilpatrick's doubts about the meaning of *Bell.* 2, 8, 9, and Juster's questioning of the authenticity of *Ant.* 20, 9, 1. Acts 6:8-7:60, detailing the execution of Stephen after condemnation by the Sanhedrin, strengthens this view. Additional evidence is furnished by the account of the burning of an adulteress in San. 7, 2 of Mishnah, although the date of that event is disputed, as well as by Agrippa's letter to Caligula cited by Philo (*Legatio ad Gaium*, 39) and by the inscription discovered by Clermont-Ganneau in 1871 which threatens with death Roman citizens who violate the Temple.—J. F. Br.

182. J. DUPONT, "Le nom d'apôtres a-t-il été donné aux douze par Jésus?" (2^e partie), *L'Orient Syrien* 1 ('56) 425-444.

St. Luke uses the word *apostolos* in the two contexts which Mark and Matthew have already presented to us: that of the institution of the college of the Twelve and that of the Galilean mission, (cf. 1st part). Before examining these two accounts in the third Gospel D considers the word *apostolos* as employed in other passages: Lk 22:14; 17:5-6; 9:37-43; 24:10; 11:49; 6:10; 9:10; 6:13. Here D brings out the precise use of it made by Luke as well as expounding the parallel passages in Mark and Matthew.

D reaches his central point in his last commentary on Lk 6:13. It reads: "... and he chose twelve of them (whom also he named apostles)." It seems

that by breaking down the terms in verse 13, we would have them say more than Luke intended. Luke's intention doesn't seem to be to instruct his readers as to the origin of the term *apostolos*, but rather to indicate that the disciples now in question are the apostles: a Christian did not have to learn whom this term designated. Therefore, the name apostle simply serves to determine the identity of the twelve elect. The text does not say that Jesus gave the name of apostles to the twelve at the moment of their election; the construction rather suggests the opposite view.

The entire essay is summed up with these conclusions: (1) Jesus constituted the college of the Twelve. (2) From the first phase of His ministry in Galilee, Jesus *sent* the Twelve on a preaching tour. (3) It is possible and even probable that on this occasion the Twelve were considered as the *chelihin*, those *sent* by Jesus. Jesus Himself could have designated them by this name but nothing in the Gospel permits affirming that He did. (4) Even admitting that the title of *chelihin* belonged to the Twelve at the time of the Galilean mission, the expression would not have been known in the precise sense in which the title apostles was used in Christian language. (5) Without forcing their true meaning the Gospel texts do not permit affirming, nor even supposing that Jesus during His earthly life gave this title of apostles to the Twelve as a designation proper to them alone. (6) The usage of the primitive Church, where the title of apostles is not exclusively reserved to the Twelve, and where it allows an essential relation with the Resurrection of Jesus, dissuades searching for the immediate origin of this title in the evangelical period.—J. G. C.

183. W. NEIL, "The Nature Miracles," *ExpT** 67 ('56) 369-372.

The acceptance of the great miracle of the Incarnation overshadows and entails acceptance of the lesser miracles. The early Christian community saw in the miracles not the mere unusual event but the clear manifestation of the presence and purposes of God. Questions on the nature of the actual event or on the possible interruption of any fixed physical laws should be replaced by an inquiry into the meaning of each miracle as a sign of God's purposes. The message of each miracle will be revealed by the context, but especially by the relation to OT prophecy and the Messianic kingdom. In general the purpose of the nature miracles was not to win a following or to give spectacular proof of the Messiahship but to reveal God's dominion over physical and moral evil. The draught of fishes points to the conversion of men. In the category of prophetic symbols or acted parables, the barren fig tree refers to Israel the fruitless vineyard. The better wine of Cana shows the richness of the new wine of Christian truth. The stilling of the tempest represents God's power over Satan and hints at the real identity of Jesus; the idea of the assistance of Christ in the storm of life is also present. The multiplication of the loaves and fishes is filled with Old and New Testament concepts: the manna, water from the rock, Christ as superseding Moses, the Bread of Life, the Messianic banquet, and the mercy of God.—T. A. J.

184. E. VOGT, "Une lumière nouvelle sur la semaine de la passion," *Christus* No. 11 ('56) 413-421.

This is a commentary on Mlle. A. Jaubert's recent observation that the Last Supper took place Tuesday evening. (A. Jaubert, "La date de la dernière Cène," *RHR* 146 ['54] 140-173).

The high priests and the people ate the paschal lamb on the day of Christ's death, a Friday; Jesus and His disciples had *already* eaten it, the day "when they sacrificed the Pasch" (Mk 14:12), that is, the day "on which it was necessary that the Pasch should be killed" (Lk 22:7), in each case the 14th of the month (Lv 23:5; Ex 12:9). The Qumran finds confirm the hypothesis of a double calendar. Jesus *could have* used the unofficial calendar which was used at Qumran and probably in many books of the OT. His reason for using it was that He wanted to observe the ancient ritual of the Pasch on a legal day before accomplishing it by His death on the day of the official Pasch. In the ancient calendar, the 14th always fell on a Tuesday. Despite current prejudice, nothing in the Gospel texts forces the belief that the Last Supper occurred on Thursday. The Tuesday date resolves all difficulties by providing a place for each event in a crowded history. It solves the puzzle of the deliberations of the Sanhedrin by confirming the prescriptions of the Jewish penal law of the second century A.D., transmitted by the Mishnah, which prohibited death sentences on the eve of a Sabbath or feast, but allowed them on the day following deliberations. An intervening day explains the different circumstances of Pilate's interrogations, and his wife's dream is easier to understand since she knew the story of Jesus before her dream.

This attractive hypothesis is confirmed by a second-century tradition, by St. Paul (1 Cor 11:24), by the Canon of the Mass (which place the institution of the Eucharist on the eve of the Passion and not of the death of Christ) and by Wednesday's Tenebrae in the Holy Week liturgy.—A. F.

SYNOPTIC GOSPELS

185. F. J. MCCOOL, "Revival of Synoptic Source-Criticism," *TS* 17 ('56) 459-493.

At the outset M gives a brief exposition of Vaganay's solution to the Synoptic problem together with the reasons which have led him to form his hypothesis. He then discusses the reactions of other scholars to these reasons as well as to the nature of the sources which Vaganay has postulated. Cerfaux and Léon-Dufour agree with Vaganay's assertion that Mg (the Greek translation of the first Aramaic gospel), and not Mk, is the source of the triple tradition in the Synoptics. For them, however, Mg is closer to the flux of oral tradition than the rather literary document which Vaganay has reconstructed. Defenders of a modified Two-Source theory, chiefly Levie and Schmid, would consider a general acceptance of Vaganay's position as regress rather than progress in Synoptic study. Before assessing these different approaches to a Synoptic solution, M

presents aspects of the problem which have been stressed recently by scholars such as V. Taylor, C. H. Dodd, W. L. Knox, N. A. Dahl, who have been completely uninfluenced by the preoccupations of the present discussion. In his conclusion M examines the three reasons proposed by Vaganay to justify his hypothesis. The Vaganay hypothesis comes closer than even the modified form of the Two-Source theory to the goal of satisfying the traditional data of external tradition, but the probative power of this superiority should not be overrated. The argument of the fivefold structure in Mt does not seem to carry the significance Vaganay wishes it to have; still we must look beyond Mk in order to find another text which will explain the positive and negative agreements of Mt-Lk against Mk. The psychological considerations offered by Levie and Schmid seem to preclude a satisfactory solution in terms of Vaganay's conception of Mg. The answer may come from written documentation, or possibly from oral tradition.—H. R. P.

186. D. M. STANLEY, "The Conception of Salvation in the Synoptic Gospels," *CBQ* 18 ('56) 345-363.

Our written Gospels differ from the oral kerygma in that (1) they are intended for readers already Christian, and consequently (2) attempt to interpret theologically the words and deeds of Christ. Thus they represent a four-fold advance over the soteriology of the apostolic preaching: (1) as regards the salvific nature of Christ's death; (2) theology of Jesus' miracles; (3) Incarnation-doctrine in infancy Gospels; (4) trend towards the Johannine "realized eschatology."

In Mk, as in the primitive preaching, soteriology is treated as an aspect of Christology: Mk's salvation-doctrine is presented as an answer in the existential order to his main question, "Who is Jesus?" Mk shows the connection between Jesus' mission and sin (2:17), and depicts it as a struggle against Satan (1:12-13, 23-26, 39; 3:14-15; 6:7,13). Moreover, Jesus' passion, death, resurrection, prophesied by Him, are part of the divine plan of salvation (2:20; 8:31; 9:31; 10:33-34; 9:12; 10:39,45; 12:10; 14:24).

Matthean soteriology stems from one fundamental insight: the kingdom of Heaven is established upon earth as a result of Jesus' death and resurrection through the institution and growth of the Church, whose character is determined by the collective rejection of Israel and the admission of the gentiles. Mt's theology of salvation may be resumed under four points: (1) Like Mk, Mt relates Jesus' earthly career to sin's destruction (1:21; 4:14-16; 15:24), especially by portraying His miracles as the initial assault upon Satan's kingdom (8:29; 10:1; cf. 8:16-17). (2) In addition to texts paralleled in Mk, Mt underscores the redemptive nature of Jesus' passion and death in 12:39-40. (3) Characteristic of Mt is the use of certain parables to show how Israel's rejection of Jesus is part of God's salvific plan: cf. 20:1-16; 20:28-31; 21:33-43; 22:11-14; cf. 23:1-36. (4) Mt gives a special eschatological orientation to his soteriology (10:23; 16:27-28; 19:28; 23:37-39).

Peculiar to Lk is the introduction of a Christian vocabulary of salvation: *soteria* (1:69,71,77; 19:9), *soter* (1:47; 2:11), *to soterion* (2:30; 3:6), as also his insistence upon the universalist nature of the redemption. He approaches Johannine soteriology by regarding Jesus' death and resurrection as an "assumption" (9:51) and as an "exodos" (9:31) (cf. Jn 13:1). Like the other Synoptics, Lk relates Jesus' public ministry to salvation (4:13; 12:49-50; 19:11).—D. M. S. (Author)

187. G. W. BUCHANAN, "Mark xiv. 54," *ExpT** 68 ('56) 27.

Phos has been commonly translated "fire" although the word means "light." The hypothesis that the passage is a translation of a Semitic original suggests a solution. The vocalic pointing of the middle radical of *'wr* can vary the Greek translation of the Semitic to mean "light" or "fire"; a translator working from an unpointed text might have rendered *phos* erroneously. Translators and commentators today are justified in rendering it "fire."—R. E. V.

188. J. A. T. ROBINSON, "The Second Coming—Mark xiv. 62," *ExpT** 67 ('56) 336-340.

The only saying in which Jesus states unequivocally that He is the Messiah is found in Mk 14:62. This verse may also be the only authentic saying in which He predicts His coming in glory as the Son of Man. For the two main sayings besides Mk 14:62 are Mk 8:38 and Mk 13:26 which upon examination do not prove to be conclusively authentic utterances of Jesus. Studying therefore Mk 13:26 by itself one finds in it the echo of two OT passages. One (Ps 110) with its reference to being seated at the right hand of God clearly indicates a vindication of the Messiah. The other text is Dn 7:13 in which the Son of Man, representing the saints of the Most High, comes to the throne of God for judgment. No doubt Jesus understood the text in its original sense, that the Son of Man comes to God in ascent and vindication. Very fittingly then Jesus addressing the Sanhedrin alludes to this text, for He too out of suffering and death is about to be brought before the throne of God in a crowning act of vindication that the judges themselves will witness. And this act would be the resurrection, as is clear from Matthew and Luke who say "from now on" you shall see the Son of Man etc. Furthermore the enthronement language suits the resurrection alone, because there is never a suggestion that Jesus enters into His triumph only at the second coming.—J. J. C.

189. W. J. P. BOYD, "Peter's Denials—Mark xiv. 68, Luke xxii. 57," *ExpT** 67 ('56) 341.

Black's theory (*An Aramaic Approach to the Gospels and Acts*, p. 61) that Lk 22:57 is a correct translation and Mk 14:68 an incorrect translation of an identical Aramaic original should be rejected. Mk 14:68 and Lk 22:60 and Mk 14:71-Lk 22:57 are the correct parallels. Lk's inversion of the first two denials probably is an editorial change. Mk's account reveals the progress of

Peter's defection in the three denials and seems more correct psychologically.—R. E. V.

190. R. G. BRATCHER, "A Note on *huios theou* (Mark xv. 39)," *ExpT** 68 ('56) 27-28.

The centurion's confession of Jesus as *huios theou* has been rendered (1) by the indefinite "a son of God" meaning that Jesus was an outstanding man or (2) by the definite "the Son of God" indicating a Christian confession of faith in Jesus. Grammatically the indefinite sense is not necessary. Matthew preserves and strengthens the definite interpretation while Luke changes the meaning radically and understands it in the indefinite sense. Luke in this case apparently misinterpreted his source sc. Mark, whose Gospel climaxes the Passion story with a gentile's confession of Jesus as the Son of God.—R. E. V.

191. R. LAURENTIN, "Traces d'allusions étymologiques en Luc 1-2 (I)," *Biblica* 37 ('56) 435-456.

Of four theories advanced to explain the highly Semitic style of St. Luke's Gospel of the Infancy (chapters 1 and 2, except for 1:1-4, written in elegant Greek), that of a Hebrew source is most convincing. This study, more of which will follow, develops the argument from etymological allusions. The Greek has forfeited much of the sense which a proposed Hebrew version would show in the use of the names John, Jesus, and Gabriel. The significance of the names sheds light on the entire context of the chapters. The four hypotheses can be summarized: (1) an original composition that imitates the style of the LXX, (2) the use of a Greek source, (3) an Aramaic source, (4) a Hebrew source. In support of the argument in favor of a Hebrew source, a dozen examples of words or phrases can be listed, whose meaning is greatly clarified by recourse to a Hebrew original.—R. L. T.

192. P. WINTER AND V. TAYLOR, "Sources of the Lucan Passion Narrative," *ExpT** 68 ('56) 95.

W considers that Luke placed chapters 1-2 before a composite account for which he had several sources. Lk 1-2 came from a source distinct from any other. Luke used for his Passion narrative not only Mark but also a non-Marcian record which formed a coherent consecutive narrative.

T appraises W on Lk 21-24. W sees Luke's sources to be L (a fusion of a special source S and of Q), Mk, and Sx (non-editorial passages later than Mk). Lk 21:20-36 is not a free rendering of Mk 13, but in Lk 21:21a, 23a, 26b-27, and 29-33 the editor has made Marcian insertions into a coherent and independent non-Marcian source. A non-Marcian undercurrent appears in Lk 22:14-46, 63-65, in many parts of Lk 23, and in Lk 24:13-53 except for an editorial supplement in 21b-24. Lk 22:54b-62 (with a residue of non-Marcian matter) and Lk 24:1-11 are based on Mk. Lk 22:66b-71, Lk 23:27-31 (Sx), 39-43 (Sx), and Lk 24:36-43 contain either post-editorial insertions or hag-

gadic material. L appears to have contained an account of the Passion and Resurrection that differs from the ending of Mk, in that it lacks any account of the empty tomb. If Lk 24:13-35 is based on L, there may have been an early account of an appearance of the Risen Christ to Peter. W concludes that Luke (1) used as a source for Lk 21-24 a literary record with characteristics of its own, (2) was painstakingly accurate in its use, (3) was not the author of the source.

T concludes that W has made obsolete the idea that the Lucan Passion Narrative is merely a re-editing of Mk and has reopened the question of its sources to scholarly examination.—J. O'N.

GOSPEL OF ST. JOHN

193. D. M. STANLEY, "Bulletin of the New Testament: The Johannine Literature," *TS* 17 ('56) 516-531.

Several important comparative studies have been published recently on the relations between the Qumran doctrine and Jn. Lucetta Mowry uses the Essene literature to understand the background of the Fourth Gospel. Geoffrey Graystone's study is serious and original, although his laudable reserve is occasionally marred by overanxiety to protect the Christian revelation. F. M. Braun approaches the problem more positively. He links Jn and the Qumran writings in certain verbal analogies and thought-patterns. Independently, Raymond E. Brown made a similar study to "establish relationships on the basis of terminology and ideology." A different approach to the question has been taken by Joseph Schmitt in a series of articles remarkable for their insights and profundity.

There are two studies of the Fourth Gospel. C. K. Barrett published a full-dress commentary in the English tradition, and Louis Bouyer has written a brilliant example of the French *haute vulgarisation* to replace the commentary composed before his entrance into the Church. It is dedicated to Oscar Cullmann, Bouyer's master, and shows Cullmann's influence in its accentuation of the sacramental character of the Gospel. Bouyer is also indebted to C. H. Dodd, whose interpretation, he thinks, presents the authentic character of Jn. The introductory essay on the Johannine concept of history is the more welcome, as it is so badly needed today. (Barrett suffers from the lack of such insight.)

Humphrey Green has made a new attempt to analyze the structure of the prologue to the Fourth Gospel. Donatien Mollat's study of the incident at Jacob's well (Jn 4:1-42) is thoughtful. David R. Griffiths has made a very important comparison between the Fourth Gospel and the Second Isaiah. Also noteworthy are two recent studies of sections of the first Johannine epistle by G. B. Bauer and Celestin Charlier.

The new popular study on the Apocalypse by L. Cerfaux and J. Cambier will be welcomed. They cite at length and explain pertinent OT texts at the beginning of each section of the commentary. They should be praised for their

detached sacrifice of anything which did not contribute to the aim: the reading of the inspired text by the Christian reader. The authors have contributed much to the understanding of this baffling book.—J. A. D.

194. F. W. YOUNG, "A Study of the Relation of Isaiah to the Fourth Gospel," *ZNW** 64 ('55) 215-232.

Before the Christian era, the book of Isaiah and the prophet himself had become the subject of considerable speculation, as some hitherto neglected non-canonical literature proves. By a comparison of Isaiah and John one finds that the prophet is quoted frequently in the Gospel, and that there is a similarity of phraseology and ideology which is hardly accidental. Particularly interesting is the study of Jn 6 (the promise of the Eucharist), with the reference to the word coming down from heaven, and to grass, which seems to allude to Isaiah's illustration of the transitoriness of man. A direct influence does not appear evident but an indirect one seems established, the influence of the symbolical and spiritual interpretation of Isaiah apparently prevalent at the time. In "the development of this mystical strand of theology in Judaism the book of Isaiah played a unique role. Furthermore, it is suggested that the Fourth Gospel itself was under the influence of such a tendency and also reflects the importance of the book of Isaiah for the movement."—J. J. C.

195. J. N. SANDERS, "The Gospel and the Historian," *Listener** 56 ('56) 753-757.

Till the last century John's Gospel stood supreme in Christian estimation. Why is its historicity now so widely questioned? First Hegel's disciples claiming the Fourth Gospel as the "synthesis" in the development of early Christianity, relegated it to the mid-second century. There followed the liberal school under Harnack, which, though imbued with a more scientific spirit, was so influenced by natural positivism as to reject *a priori* the possibility of divine influence in human affairs. Hence the antithesis, Jesus of history—Christ of faith. Effective challenge came from Schweitzer, but he in turn was influenced by pantheism to the extent of denying the Incarnation and holding that Jesus was mistaken in His belief about Himself.

John's Gospel claims to be the work of an eyewitness who collects and presents evidence to show that "Jesus is the Christ, the Son of God" (20:30). It is vital to his theology that the events he relates really happened. Now history is not simply a narration, but a selection of events, based on the historian's "criteria of significance." John's criterion is that the events he relates offer the evidence for his belief. To accept this criterion and its underlying presuppositions is to accept the historicity of the Fourth Gospel. Our acceptance rests ultimately not on historical but on philosophical grounds; in fact to accept the historicity of the Gospel is itself an "act of faith." Rejection of the Gospel's historicity raises a host of insoluble problems, chief of which is the origin and survival of the Christian faith.—G. G.

196. H. VAN DEN BUSSCHE, "De Structuur van het vierde Evangelie," (II) *ColBG* 2 ('56) 182-199.

The structure of the Fourth Gospel shows that John intended not a biography of Christ, but rather an exposition of the dialectic of His revelation to the Jews and their rejection of this revelation. Christ's public life is set down in two phases: Jesus' own revelation of His Messiahship, and the revelation of the Father working in Jesus. The unity of action between Father and Son is proof of the unity of essence in Them. The reaction of the Jews is throughout one of disbelief which leads them to incurable blindness and to the loss of the kingdom of heaven, now given over to the gentiles. Contrary to a popular theory, Cana must be considered the beginning of the first phase of the public life. In this, we find three typical reactions to Jesus' self-revelation: (1) Nicodemus, the typical Pharisee, seeks a *critical* sign of Jesus' claim to Messiahship, and precisely therefore is blinded; (2) the Samaritan woman, whose providential conversation with Christ has only one end: to answer by her own faith the question posed and already answered by Jesus, "Who is this who speaks with me?"; (3) the official of Capharnaum, who, with little time to waste seeking criteria of Jesus' claim, asks only the exercise of His power in his son's cure. The second phase of the public life begins with the multiplication of the loaves (ch. 6). This miracle, meant as a foretaste of the Father through Christ's Body and Blood, separates true believers from those who are struck only by Christ's sensational power, but do not believe in His Sonship. The reaction of disbelief further blinds the Jews until the cure of the man born blind, where, in excommunicating the cured man, they have definitively rejected Jesus. After the Good Shepherd, the kingdom of God is transferred from the self-blinded Jews to the receptive gentiles. The Jewish fate, however, was sealed even before chapter 7. From then on we have only a climactic description of the tense struggle (*worstelen*) between revelation and disbelief. Chapter 12, the final journey to Jerusalem and inevitable death, is only the logical, but divinely willed, consequence of this struggle. It is Jesus' journey to the *finis* of His earthly life: redemption of the whole world.—D. J. F.

197. J. MEHLMAN, "A Note on John i. 3," *ExpT** 67 ('56) 340-341.

Historical witnesses that *quod factum est* should conclude Jn 1:3 rather than begin 1:4 are presented and evaluated. Adamantius has been overlooked by commentators and might be the oldest witness to the present partition of verses. If Adamantius' dialogue originates from Syria and is prior to 311 A.D., there is no question that the reading was adopted in Alexandria to support the Arian doctrine on Christ. According to St. Ambrose, the Arians, Gnostics, and Manichaeans held the reading *quod factum est in ipso, vita erat*. Other sources support the opinion that the reading of Adamantius was adopted in Alexandria.—R. E. V.

198. J. J. TWOMEY, "Barabbas was a Robber," *Scripture* 8 ('56) 115-119.

What did St. John mean by calling Barabbas a *lestes*? pirate? brigand? irregular soldier? robber? Our best clue to the real meaning is to be found in the Passion accounts. The mob comes *hos epi lesten* against Jesus in the Garden. Would such a force be needed for a mere robber? Matthew calls Barabbas a *desmion episemon*, wrongly translated by Douay "a notorious prisoner." It should perhaps be "a captive leader." Mark says that Barabbas was in prison in connection with "the sedition" but the word may well indicate a national rising. Moreover, the priests and Pharisees disliked these "rebels"—hence Pilate's idea that they would choose Jesus instead of Barabbas. By calling Barabbas the equivalent of "one of the *maquis*" (and Josephus' use of the word supports this explanation) the Evangelists showed excellently how the true Messiah had been rejected and replaced by the Jews' false idea of a political Messiah.—P. D.

CHARACTERS OF THE GOSPELS

199. J. PLAGNIEUX, "Chronique de Théologie Mariale," *RScRel* 30 ('56) 372-389.

A number of recent contributions have been published within the last four years. The matter is divided into four main subjects: general works, Marian dogmas, Marian co-redemption and pious literature.

Among the general works should be mentioned the third volume of Father Du Manoir's series, entitled *Maria*, on the history of the Marian cult and spirituality. Fr. Laurentin has written a valuable introduction and a conclusion. The same Father has also published a very informative *Court Traité de théologie mariale* (Paris, 1954), which the Dominicans consider as basic.

In a more specialized field, a relevant study, Fr. Gallus' *Interpretatio mariologica protoevangelii posttridentina* (Rome, 1953), is erudite and exegetically sound. This work, which is the first part of an intended study, embodies the Catholic exegesis covering the years from 1545 to 1660. Another biblical enquiry is *La Mère des fidèles, Essai de théologie johannique* (Paris, Casterman, 1953), by Fr. F. M. Braun, O.P. The central theme of this book is concerned with the question of Mary's mediation.

Among the other more important works mentioned are: M. Jugie, *L'Immaculée-Conception dans l'Ecriture sainte et dans la Tradition orientale* (Rome, 1952). (The stress is on the question of Oriental theology); R. Guardini, *Die Mutter des Herrn*, (Wurzbourg, 1955). (P sharply criticizes Guardini's interpretation of Mary's answer to the angel: "since I do not know man"). To these books can be added C. de Koninck's *La piété du Fils* (Univ. Laval, 1954), which is a scientific treatise on the Assumption.—J. H.

200. F. SPADAFORA, "Opinioni esegetiche e biografia mariana," *Marianum* 57 ('56) 212-227.

To counteract the tendency of minimizing the value of texts which refer to the Blessed Virgin, S treats some articles that appeared in *Bible et Vie Chrétienne* ('54) and some books about our Lady. S shows, with several examples, that the proper interpretation of Scripture will explain the reason for its silence about our Lady, develop the few references to her, and bring to light references to her that are hidden in many texts. S, giving examples, classifies Marian biography as (1) scientific, (2) historical, (3) literary. S concludes that though few passages of the Gospels refer to our Lady, the problems of interpretation are many and difficult.—G. Gm.

201. "Marie et les écrits johanniques," *AmiCl* 66 ('56) 687-689.

Two studies are reviewed; The first concerns "Jn 19:25-27 et la maternité spirituelle de Marie" (A. Thyges, *Marianum* 1 ['56] 80-117). It is commonly admitted today that St. John found himself given the care of Mary, and that by this act Mary was constituted mother of all the redeemed. In what scriptural sense is this universal spiritual maternity revealed? The literal sense is two-fold: we must distinguish between the *sensus dictionis*, i.e. the sense which the words had when they were spoken, and the *sensus scriptiois*, i.e. that which St. John saw when he wrote them, after years of reflection and theological maturity. It cannot be admitted, however, that St. John intended to affirm a spiritual maternity of all the Christians in Mary in the literal sense; it is rather a fuller sense. The study of tradition confirms this: the affirmation of her universal maternity and of her causality in relation to the grace of the whole Church is of a later date.

The other study reviewed is that of F. M. Braun, "La Femme vêtue de soleil (Apoc XII)," *RTh* 55 ('55) 639-669. First he refers to Le Frois' book: the Woman is the Church, but the Church personified in the very mother of Jesus. It is certain, however, that the sacred author applies to the Virgin Mary the biblical image of the woman giving birth to the Messiah. It would, therefore, be vain to oppose the defenders of the individual Marian sense to the defenders of the collective ecclesiastical sense. B then brings up the objection of the "woman in the wilderness" (Ap 12:6 & 14). A study of the texts of Ex brings him to conclude that here again all applies analogically to Mary and to the Church. Therefore, "the woman clothed with the sun," as well as "the woman in the wilderness," is the Church contemplated in Mary by St. John.—J. H.

202. N. M. FLANAGAN, "Our Lady's Vow of Virginity," *MarSt* 7 ('56) 103-121.

Persistent efforts to avoid the idea of a virginal birth and of a vow of virginity, by attacking the authenticity of Lk 1:34-35, have produced the opposite effect: they have brought to light overwhelming proofs of the verses' authenticity. The exegesis of the text, however, remains disputable. The com-

mon teaching of exegetes regards Lk 1:34 as an indication of a proposal or vow of virginity on the part of Mary. Despite this almost universal opinion of the Scholastics, of later theologians, and of exegetes, opposition to the use of the Lucan text as a proof of Mary's vow of virginity has been present in Catholic thinking since the time of Cajetan. In modern times, Landersdorfer, like Cajetan, considers that Mary simply was puzzled: "How can this be, for I do not know man, i.e., for I am still a virgin." In view of Jewish customs concerning betrothal and marriage Haugg and Gächter would insist upon a purely natural interpretation, and thus rule out any vow of virginity. A third possibility could be investigated. Were these words spoken by Mary simply a literary device employed by Luke? What might have Luke intended by them? —R. C.

203. J.-P. AUDET, "L'annonce à Marie," *RB* 63 ('56) 346-374.

God often revealed His will to man in definite forms and patterns: dreams, prophetic teachings, angelic messages. Each genre has characteristic marks constant all through SS. Exegetes can compare the constants of messages, special greeting, new name and function, prediction, sign, etc., to interpret accurately the substance of any one of them. Guided by these, especially the message to Gideon, we can cut through the traditional difficulties of Mary's Annunciation. The literary genre of messages demands a stronger translation. "Rejoice, Privileged One, the Lord is with thee. You will conceive. . . ." Gabriel's words are clear. His Messianic greeting, the prophetic name and function, the child to be born of a maiden, His regal glory, strike responsive chords in her pious mind. She understands immediately. She is the privileged maiden. She will conceive the Messiah as Isaiah foretold, but how? She is espoused to Joseph but not yet taken into his house. Relations before this time were legally frowned upon. Thus Mary's anxious reaction to the message is not from a prior bond of vow or promise of virginity but from her devotion to the laws and customs in force at that time. The angel's reply to her anxiety supposes this understanding. She will not conceive of Joseph, but of the Holy Spirit. A vow upsets the balance, pattern, and unity of a message. It distorts Luke's Messianic, Incarnation-centered purpose in narrating the Annunciation. To Luke Mary's virginity is a matter of fact, but he is not treating of her personal honors. The Incarnation absorbs his mind. Mary the virgin figures largely in this event, not as consecrated to chastity or virginity but as the promised sign of Isaiah. She fulfills this sign as a virgin in the sense of ancient times, a young maiden, a girl of marriageable age. The privilege of divine maternity motivated her virginity for the rest of her days.—J. R. L.

204. P. J. DONNELLY, "Our Lady's Virginity *ante partum*," *MarSt* 7 ('56) 13-42.

Both the fact and the precise meaning of Mary's virginity *ante partum* have been expressed dogmatically by the Lateran Council of 649. This dogma is so



clearly revealed in Lk 1:26-38 and in Mt 1:18-25, that it is *de fide, ex clara scriptura*. The genuinity and authenticity of these solidly established texts have been ably defended by outstanding scholars against the attacks of rationalistic critics. Silence on the part of Paul and Mark by no means proves either that they were unaware of or that they denied Mary's virginity *ante partum*. On the contrary, Christ's supernatural origin is a tacit postulate of Paul's entire Christology, just as it is clearly implicit throughout the Gospel of Mark. Persistent attempts to describe the evolution of the "legend" of the virginal conception have always remained nebulous, indeterminate, intangible, and completely without foundation. In the last analysis, the only explanation for the preaching of such an astounding doctrine by the early Church was its truth.—R. C.

205. G. OWENS, "Our Lady's Virginity in the Birth of Jesus," *MarSt* 7 ('56) 43-68.

Seldom does the dogma of Mary's virginity in and during the birth of Christ receive as much attention as her virginity before and after the Nativity. The usual meaning of the dogma is that the Child was born from the womb of His mother without the womb's being opened, and consequently without the destruction of the physical signs of virginity possessed by one who is virgin in conception. The official utterances of the Church on the question are few. The first explicit formulation appeared in a letter of the Synod of Milan to Pope Siricius in the year 390, while the dogmatic definition was given by the Lateran Council in 649. It is very difficult to discover texts in Scripture that explicitly make distinct reference to the virginity *in partu*; the point of view is generally one of conception. The patristic witnesses of the first few centuries offer little clarification. Apart from the fear of Docetism, their awareness of Mary's dignity as Mother of God, recipient of His most singular gifts, developed only gradually.—R. C.

206. H. E. W. TURNER, "The Virgin Birth," *ExpT** 68 ('56) 12-17.

Though the primitive kerygma is silent, veiled references to the virginal conception may be present in Gal 4:4; Mk 6:3; Jn 1:12-13; 7:41-42; 9:29 and 8:41. In Luke's infancy narrative, the unusual presence of a Jewish and Messianic background refutes any theory of a pagan origin of the tradition. While Luke may have prefixed chapters 1 and 2 to an original gospel beginning in chapter 3, the verses 1:34-35 are not, as Vincent Taylor maintains, interpolated. That the verses are genuine is shown by the use of virgin in verse 27, by the announcement of Elizabeth's conception, and by Mary's subsequent actions. "Their purification," as found in some texts, might refer to a family act rather than to the purification of the mother and the redemption of the son. The surprise of Joseph and Mary at the words of Simeon may refer to the fact that a stranger spoke to them and not to the prophecy itself. Legal custom of the Jews can explain references to Joseph as a parent. Of doubtful value is Taylor's renewal of the hypothesis that Luke combined an earlier John the Baptist cycle

with parallel traditions in honor of Christ. The attempts to put Quirinius as governor of Syria at the time of the census should yield to historical evidence and to Tertullian's affirmation that Saturninus was governor at the time. That a census was imposed on a client state might be explained as a sanction against Herod. The requirement for the Journey to Bethlehem has not yet been historically elucidated. The source of Luke's infancy narrative may have been Mary or the women mentioned in Lk 8:2 and Acts 21:8-9.

Matthew's birth narrative as a whole has not been seriously challenged and the individual details can be explained. Though his proof-texts, e.g. 1:23, lack a Hebrew tradition for his interpretations, their casual addition confirms the view that they did not give rise to the narratives they support. The substantial independence of the infancy narratives in the first and third Gospels supports their historical value.

Rejection of the virgin birth as inconsistent with divine condescension usually rises from doubts on the historicity of the Incarnation. Brunner's treatment of the virgin birth as an added explanation ignores the fact that uniqueness is not essential to the importance of the virgin birth. A priori explanations, such as that of the older Reformed dogmatic theologians who require the virgin birth for Heb 7:3, and that of Barth who requires it to prevent the transmission of original sin—such explanations show congruity rather than necessity. Barth's a posteriori claim, that the virgin birth is necessary as a confirmatory sign, certainly refutes synergism and Docetism but, like any other arguments we can offer, establishes only the congruity of it.—T. A. J.

207. T. FAHY, "St. John and Elias," *IrTQ* 23 ('56) 285-286.

Did Christ mean literally that John the Baptist was Elias? His prefatory words, "if you wish to take it in," and his subsequent "let him hear that hath ears to hear"—an appeal to the well-disposed among His audience—show that He did not. Yet He purposely permitted a certain ambiguity, to which the absence of the indefinite article in Aramaic contributed: "if you wish to take it in, he, in fact, is (an) Elias—the one destined to come" (Mt 11:14). Later He made His meaning clear to His apostles: "Elias will come and he will restore all things—I tell you that (an) Elias has already come, and they knew him not . . . then the disciples understood that it was about John the Baptist he had spoken to them" (Mt 17:11-13).—G. G.

208. B. HENSON, "St. Peter's Denials of Christ," *Listener** 56 ('56) 267-268.

Peter did not deny Jesus out of disloyalty, whether from cowardice or wavering in faith. At Caesarea Philippi Jesus had disassociated Himself from current Messianic expectations, rebuked Peter for his protest, and told His disciples, "tell no man that I am the Christ." It was loyalty to this injunction that motivated Peter's "I know not the man!" Peter, no doubt, was at fault, but his fault lay in ever going near the high priest's courtyard. By doing this he en-

dangered the whole divine plan, viz. that Christ must go alone to the cross, abandoned by all, as He had foretold at the Last Supper.—G. G.

ACTS OF THE APOSTLES

209. J. HACKETT, "Echoes of Euripides in Acts of the Apostles?" *IrTQ* 23 ('56) 218-227.

E. R. Dodds, in his commentary on Euripides' *Bacchae* (Oxford: Clarendon Press, 1944) suggests borrowings from Euripides in Acts, indicating parallel expressions, e.g. *theomachoi* and "kick against the goad," and parallel ideas, e.g. miraculous prison escapes. Preliminary review of Luke's style and diction helps to set the matter in true perspective. Much has been made of Luke's relatively pure Greek style. Yet classical scholars like Norden, and Koine experts like De Zwaan and Cadbury, agree this is only a comparative judgment. Luke borrows a few obvious literary conventions, e.g. his prefaces, without maintaining the general standards of Attic composition. At best his style is unequal, and in general it is *biblical*, redolent with Semitisms and heavily indebted to LXX. If he reworked the Greek of his sources, it was not to make an impression in literary circles but for purely practical reasons. His quotations from profane sources seem to be mainly at second-hand.

Two examples illustrate the shaky inferences drawn from classical parallels with Acts. The Lystra incident (Acts 14:10-11) has been compared with Ovid's story of Baucis and Philemon—yet there is complete divergence of detail—place, setting, central point, and motif. The Areopagus discourse (Acts 18) is also cited as proof of Paul's dependence on Greek literature and philosophy. However, nothing in the discourse goes beyond philosophical commonplaces, or demands more than a nodding acquaintance with Greek literature and philosophy.—G. G.

210. W. PRENTICE, "St. Paul's Journey to Damascus," *ZNW** 64 ('56) 250-255.

In the Acts there are three accounts of the conversion of Paul, one related by Luke and two others in speeches ascribed to the Apostle. Gal 1:15-17 gives the direct narrative of Paul himself. From this Epistle one could gather that on his way to Damascus Saul became convinced his persecution was unjust, and that he then went off to Arabia, which would enable him to get rid of the Jewish agents who accompanied him on his journey to Damascus. Different from this simple account is the narrative of Acts 9 which contains miraculous elements. "Evidently the Christians of the first or second century could not believe that such a change as that which took place in the ideas of St. Paul could have occurred without a miracle of some sort." While the account of Acts 9 is substantially repeated in the speeches of Paul (Acts 22:1-21; 26:12-19), one should remember that these are not real speeches of the Apostle; Luke is following the custom of ancient historians, who did not pretend to relate actual speeches

but composed what they believed their characters would have said or what was fitting for the occasion. "Consequently, all that we really know about St. Paul's journey to Damascus is what we learn, or can infer, from that very summary passage of Galatians 1:15-17: All the rest is popular legend."—J. J. C.

211. J. A. T. ROBINSON, "The Most Primitive Christianity of All?" *JTS** 7 ('56) 177-189.

A comparison of the early speeches in Acts shows they are not fundamentally homogeneous. The Christology of Acts 3, with reflections in Acts 7, seems to be more primitive than that of Acts 2. Jesus is the Messiah to come; but He has already appeared, as the forerunner of the Christ He is to be, in the promised role of Servant and Prophet. The age of renewal is still to dawn and God will send Jesus, this time as the appointed Messiah. The speech of Acts 2 represents a later Christology, which recognizes the death and exaltation of Jesus as the act of God that inaugurates His kingdom. It is *by virtue of the Resurrection* that Jesus is Lord and Christ. Acts 2:36 fairly summarizes the established apostolic preaching but in many respects is not typical.

Probably the two positions represent not chronological stages but conflicting estimates of the Christ-event. Certain features of language ('Christ' and 'Lord' in Acts 2; 'Prophet' and 'Servant' in Acts 3) go some way to confirm the priority, in theology if not in time, of the latter speech. The clear inconsistency found in Acts 3:18, "that his Christ should suffer," is explained as an exegetical interpolation made by Luke. The theology of Acts 3 lies embedded in the book "like the fossils of a by-gone age." It would be a mistake, however, to imagine that the kind of thinking it represented was thenceforward extinct. It is of crucial importance for the rise of the parousia doctrine, unprecedented in Judaism, that the Christ was to come not only once but twice.—J. A. McE.

212. C. S. C. WILLIAMS, "Important and Influential Foreign Books: Martin Dibelius' 'Studies in Acts'," *ExpT** 67 ('56) 343-345.

The translation of Dibelius' *Aufsätze zur Apostelgeschichte* brings to English readers some essays which have influenced scholars since the first essay appeared in 1923. Repetitions appear in the collection but the essay on the date and authorship of the Acts has been omitted. Dibelius' approach was always form-criticism: the book of the Acts is a literary-theological document, and historical only to the extent that it casts light on the needs of the Christian community of 90 A.D. Many of the essays are outdated. The Areopagus Speech, Acts 17, is represented in three essays as unhistorical and a symbol of Christian theology in the environment of Greek culture; this theory has been refuted recently by Gärtner. The essay on the text of the Acts gives conjectural reasons for textual emendations but overlooks western papyri, the Chester Beatty papyrus, and the work of scholars which preceded the publication of this essay. The essay on the apostolic council classifies the council as a literary rendition and not as a historical event; this essay overlooks argu-

ments from the careful studies of Lake, Porter, and Manson which support the historicity of this council. Dibelius disregards the work of Dodd and Reicke and maintains that the main object of the Acts is not to relate history but to preach and to show what Christian belief is and what effects it has. He maintains that Stephen's speech is irrelevant in Acts 7, an opinion which is held by many, but fails to take into account arguments on the other side. He assumes that Luke treated his material with complete freedom and had no objective norm or restraint in recounting historical words and deeds. Ramsay's view probably is more acceptable: the references in the Acts to people and places have great historical value; the questions of historicity cannot be separated from those of literary and theological exegesis; form-criticism is a literary, not a historical, instrument and cannot be used for the final verdict on any section of the NT.—R. E. V.

EPISTLES OF ST. PAUL

213. L. A. BARRERA, "Cristologia paulina segun Cerfaux," *VyL* No. 58 ('56) 135-141.

For Cerfaux the central point in the Christ of St. Paul is the resurrected Christ. It is otherwise for Prat, Bonsirven, and Bover. According to Cerfaux, St. Paul presents the resurrected Christ as the head of a new life and the author of salvation. In Christ's triumph the apostle includes two steps: Christ's personal resurrection and the resurrection of the dead. For living men there must be a transformation into the living image of the glorious Christ. Thus the parousia of Christ becomes actual in the present Christian life. This transformation is not the only object of Christians; their faith and hope orientate them to the future life. The resurrected Christ is a pledge of the Christian's resurrection. Paul in Romans and 1 Corinthians rejects the justice of Judaism and the wisdom of Hellenism. Christ is our grace and our wisdom and also our sanctification, brought about by participation in the mystery of Christ eternal, the unifier, the recapitulator, and the savior: cf. three Pauline hymns (1 Tm 3:16, Phil 2:6-11, Col 1:15-20), the various titles given to Christ, and His divinity. The book ends in refutation of those who affirm that Paul's Christology is only an oriental syncretism.—E. H. and L. Md.

214. D. BOYER, "Jerusalem to Rome in the Path of St. Paul," *NatGeo* 110 ('56) 707-759.

With the life of Paul as the motif, B leads the reader by pictures and comments along the path of Paul as it looks today. Also offered is a map that traces Bible history on a modern background.—P. K. H.

215. J. J. COLLINS, "Bulletin of the New Testament: the Pauline Epistles," *TS* 17 ('56) 531-548.

C gives a summary of recent articles on Paul and his epistles and calls particular attention to the following. J. Munck's *Paulus und die Heilsgeschichte*

is a book which has reopened all the major questions on the apostle and his teaching and has elicited several lengthy review articles. In a study on the Mystical Body Père Benoit, modifying an earlier position, shows that the doctrine is contained essentially in 1 Corinthians and Romans and given further development in Ephesians and Colossians. Two well-known texts have received fresh treatment. The familiar words of Rom 5:12, which the Vulgate translates "in quo omnes peccaverunt," receive from Fr. Lyonnet, an interpretation different from the one commonly found in Catholic theological manuals. Finally, for the puzzling text 1 Cor 7:36-38 F. Kuemmel suggests that the man and his virgin are a betrothed couple whose rights and duties Paul explains partly according to Jewish and partly according to Christian pre-suppositions.—J. J. C. (Author)

216. J. COPPENS, "L'état présent des études pauliniennes," *ETL* 32 ('56) 363-372.

During the first quarter of this century Catholic scholars were preoccupied with defending the essentials of Christianity against liberal theologians and modernist exegetes. Prat's *Théologie de S. Paul* was the most effective and enduring work. Although remarkably erudite for its time, it is criticized today for presenting Paul's thought in modern theological dress without a sense of history; its philological analyses buttress preconceived positions rather than serve as points of departure for investigation.

Today the methods and perspectives on critical research of Catholics have changed noticeably. They attach less importance to literary problems, an undeniable weakness. Heb is no longer attributed to Paul. Here a new *status quaestionis* has emerged and scholars tacitly agree that the replies of the Biblical Commission given much earlier no longer bind completely. Catholics no longer try to prove the authenticity of the Pastorals, accepting them as in the spirit of Paul if not the letter. The Captivity Epistles are authentic. In place of the liberal view of Paul, a Hellenist who recast Christianity in the forms of Greek thought, modern Catholics speak of Paul of Jerusalem whose mind was formed in the rabbinical schools with peripheral contact with Hellenism and Stoicism.

Paul's receptiveness to the influence of milieu and religious experience is the most revolutionary assertion of the new school. His theology passed through three successive phases. In the first the faith of the primitive Christian community influenced 1 and 2 Thes: through His resurrection Christ is the Lord and Messiah; the Christian is called to obey the commandments; the Church is the people of God, a limited participation on earth of the heavenly kingdom. In the second phase Paul's life of intense union with Christ and his experience in founding Churches influenced Romans, Galatians, and 1 and 2 Corinthians: Christ has become the Son of God and of the Spirit; the Church is the Mystical Body. In the third phase Jewish apocalyptic movements and "Qumranism" influenced Philippians, Colossians and Ephesians: Christ is the image of God,

the ineffable celestial King who antedates creation; the Christian is a pilgrim to the heavenly city, is already a citizen of a transcendent kingdom, a companion of angels and saints; the Church is the celestial city for which one strives. The traditional role assigned to the Christophany near Damascus was exaggerated, perhaps even false. Only Paul's vocation, to know the glorious mission of the Servant of Yahweh, was revealed there. The traditional view, that the mystic identity of the Christians and Christ also was revealed at that time, is less convincing.—M. D. Z.

217. L. JOHNSON, "The Pauline Letters from Caesarea," *ExpT** 68 ('56) 24-26.

A stichometrical analysis of the Acts shows that the closing pages which probably describe the trial and death of Paul have been lost and that 28:30-31 has been displaced from its original position after 24:26 in order to patch up a more or less plausible ending for the book. The two year sojourn in Rome has no support, then, and Ephesians, Colossians, Philippians, and 2 Timothy most probably were written in Caesarea. This hypothesis is supported by the historical accounts recorded or insinuated in the Acts and the Epistles and from proposed dates of their composition. Objections adduced from 2 Tm 1:17 and 4:16 can be answered adequately and do not seem to refute the opinion.—R. E. V.

218. O. Kuss, "Die Formel 'durch Christus' in den paulinischen Hauptbriefen," *TTZ* 65 ('56) 193-201.

An examination of the context of the formula "through Christ" (or its equivalent), which occurs twenty-seven times in the principal Pauline Epistles, reveals that the majority of instances arrange themselves into two categories with respect to theological meaning. Several places in Romans and 1 and 2 Corinthians strongly indicate the salutary work of Christ, who by His death and resurrection has laid the foundation for the sanctity of the faithful, making them sons of God and victors over sin. The cross of Christ stands midway between Adam, whose sin it repairs, and the Last Judgment, where the faithful are saved from the wrath of God. The final judgment is the last act of God working through Christ in the world which He created through the pre-existing Christ.

The second class of references emphasizes the pneumatic Christ, acting as the unceasing wellspring of the new life of the faithful. It is the glorified Christ who acts as consoler and through whom praise is given to God, grace is preserved, God's plans are fulfilled, and the baptized are crucified to the world. It is the glorified Christ who is the source of Paul's apostolic spirit; it is Christ through whom he has been called, through whom he converts and instructs.

Although one or the other theological sense seems to be in the ascendancy in most passages, there are others in which both seem to be equally implied. Moreover, the formula is used by Paul sometimes in a causal sense, where

Christ is said to act in community with the Father as the source of the new life; and sometimes in an instrumental sense, where Christ's office of mediator is emphasized.—J. B. K.

219. D. E. LANGE, "Paul et l'Histoire du Salut," *Irenikon* 29 ('56) 277-287.

Johannes Munck, *Paulus und die Heilsgeschichte* (1954) follows the thesis of O. Cullmann which portrays Paul as conscious of an eschatological role: the salvation of the Jews and that of the pagans is one. The Jews should be saved by emulation of the salvation of the pagans. Modern critics who see Paul as a roving missionary neglect the biblical concept of Paul's mission which is unique. His mission ranks with Peter's mission to the Jews.

M rejects the idea of the Tübingen school that Paul had rediscovered the universalism of Jesus in opposition to Peter and James. He attacks the validity of their method which interprets Paul by hypothetical second century documents. Paul should be interpreted by what he says of himself. This is also the attitude of many other modern exegetes, particularly among the Scandinavians.

In regard to controverted texts, M considers that Gal 6:13 is speaking of converts from paganism who were instilled with a false zeal for circumcision. The hypothesis that converted Jews from Jerusalem were trying to submit Pauline communities to the jurisdiction of Jerusalem is without foundation. The first Epistle to the Corinthians offers no solid reason for maintaining the existence of conflicting parties. Paul's reprehension of the Corinthians is for their pagan idea of making the preachers of the gospel masters of wisdom. His task is to show the unanimity that prevails between the mother church and the communities he has founded. He seeks the salvation of the Jews.

The exegesis of M does not solve all the difficulties; sometimes it is not entirely convincing. His view, however, is coherent and satisfying, a grandiose synthesis. Paul appears more than ever as the great apostle.—J. L. M.

220. E. BEAUCAMP, "Grâce et fidélité," *BiViChrét* 15 ('56) 58-65.

In ancient times letters began with an address enumerating the author's—and his correspondents'—titles. Thus, the main ideas here developed are: Paul the apostle of Christ, and the Church at Corinth, (1 Cor 1:2-9). To the Church at Corinth, part of the newly elected people of God, called to sanctity and bearing the responsibility of salvation with all Christians, Paul wishes "grace," the blossoming of God's gift, and "peace," the ending of the anguish of this life. Vv. 4 and 5 form a hymn of thanksgiving and of triumph with Christ. The word "testimony" in v. 6 represents the good news and its fruitful effects, but salvation is not realized therein. There is no need (as in the OT) of awaiting a future salvation, for potential salvation is at hand. Its realization has already begun (v. 7). Though the Christian already possesses firmness in Christ, (v. 8) he is still threatened, and to reach Judgment day without reproach, he must be Christlike in spirit. To God's fidelity the fidelity of Christians must respond (v. 9).—Bb.

221. E. F. F. BISHOP, "The Risen Christ and the Five Hundred Brethren (1 Cor 15,6)," *CBQ* 18 ('56) 341-344.

There are many divergent interpretations of this collective experience, especially regarding the site of the appearance and the people present. Alford holds that the site is Jerusalem and reasons from the size of this large assemblage. Swete, for the same reason, is inclined to place the appearance on the wider expanse of the Galilean hills. Robertson and Plummer seek to identify this appearance with that of Mt 28:16, while C. T. Craig, in the *Interpreter's Bible*, considers it another version of what Luke reports in Acts 2. B identifies it with the Mt 28 appearance in Galilee and, with Dalman, even suggests Mount Tabor as the most accessible and appropriate site. B enumerates the individuals and groups that would have gathered, showing that it would not be at all difficult to make the Galilean number up to five hundred and above. St. Paul must have met some of these witnesses on his journey up to Jerusalem. By the time he wrote to the Corinthians with this reference to the "five hundred and above" he says that the majority were still alive. There is here a double implication—that he knew many of the "survivors" and that in his Corinthian ministry he made use of this superlative proof of the truth of those things that were "most surely believed." Here, possibly, is a partial background to the section of the third Gospel, where St. Luke's evidence is independent of the other two Evangelists.—J. J. M.

222. M. RAEDER, "Vikariatstaufe in I Cor 15:29?" *ZNW** 46 ('56) 258-260.

"Baptism for the dead" has puzzled exegetes for centuries, and the Fathers state that among the heretics a baptized person, acting the part of a deceased unbaptized friend, actually received the rite. According to many exegetes, Paul, without approving of the practice, would argue that at least the practice implies belief in the resurrection. This text of Paul, however, has been misunderstood: Paul never argues *e concessis*. The preposition *hyper* (for) has a final meaning, and furthermore, the "baptized" are those entering the Church. Thus, the text would mean: What then would they do who have themselves baptized for the dead? (i.e. in order to be united in the resurrection with their deceased relatives and friends who had received Christian baptism?).—J. J. C.

223. T. LING, "A Note on 1 Corinthians ii. 8," *ExpT** 68 ('56) 26.

"The rulers of this world" is more probable than "spirit powers" as a translation of *archon* in 1 Cor 2:8. Arguments from OT and NT usage and better agreement with primitive Christian thought support this opinion. This translation is also preferable because it indicates a point of Pauline teaching about human nature: the natural man is blind to the ultimate character of his worldly activities, which was true in the case of the death of the Son of God.—R. E. V.

224. A. FEUILLET, "La Demeure céleste et la Destinée des Chrétiens (II Cor., V. 1-10), (suite et fin)," *RSR* 44 ('56) 360-402.

The pericope refers clearly to two data of the NT: Christ's words concerning

the Temple, and the contrast established by Paul between the earthly and celestial Adam. Both texts envisage the risen and glorious Christ. Further, the heavenly abode is the glorious body of Christians, but only as they are included virtually in the body of the Savior which alone is actually present in heaven. Hence, the heavenly abode is the glorious body of Christ to the extent that it virtually includes the glorious body of all Christians.

F's exegesis explains the immediate context with emphasis on the verbs *echomen* and *ependusasthai*, the parenthesis in v. 3, dwelling near the Savior, and the perspective of judgment in v. 10.—F. R. A.

225. W. ARNDT, "Galatians—A Declaration of Christian Liberty," *CTM** 27 ('56) 673-692.

It must be granted that Jesus nowhere in the words handed down to us makes a statement that the Mosaic code with its many regulations would no longer be in force in the coming era. That the position of the Judaizers is erroneous becomes evident in the revelation made to Peter (Acts 10). This was confirmed when Paul went to Jerusalem (Gal 2:1 ff.; Acts 11:30; 12:25); it is proclaimed in Gal. No commandment is binding now unless it is stated to have eternal validity in the NT. Luther held that Paul teaches freedom from the whole Law. Certainly the fundamental error of Paul's opponents was that righteousness can and must be achieved by our good works. Paul does not mean that what the moral law declared sinful is no longer sinful for the Christian; he states that in the Christian the doing of God's will is accomplished not through the Law but through the Holy Spirit.—J. O'R.

226. D. GUTHRIE, "Tertullian and Pseudonymity," *ExpT** 67 ('56) 341-342.

Mitton cites Tertullian as a witness to the legitimacy of pseudonymity in the authorship of Eph (*ExpT** 67 ['56] 197). An investigation of Tertullian's testimony indicates that this hypothesis is incorrect. Mitton's own theory on the origin of Ephesians involves a different proposition from that of Tertullian.—R. E. V.

227. C. CLARE OKE, "A Doxology not to God but Christ," *ExpT** 67 ('56) 367-368.

The passage of 1 Tm 1:17 "Now to the King of the ages, immortal, invisible, alone divine, be honour and glory for ever and ever. Amen" is invariably conceived as having God the Father in mind. But a careful study of the pericope points rather to a doxology addressed to Christ. First, one should notice, what is often overlooked, that *theos*, ordinarily translated "God," lacks an article, and such nouns without an article stress rather the quality and character of an object and become almost equivalent to an adjective. The phrase then would have the meaning "alone divine," and the author of 1 Timothy, having Christ in mind would mean not that rather than the Father Christ is alone divine, but that in comparison with all other beings human or angelic He is solely divine,

of the same nature and character as God Himself. Other terms also, though true of the Father, can be used of Christ. Thus the title "King of the ages" occurs frequently in Hebrew prayers referring to God, but it is naturally applied to Christ who wages a successful war against the powers of evil until all the enemies are put under His feet. Furthermore immortality and incorruption are predicated of Jesus in 2 Tm 1:10 where He is portrayed as One "who has emasculated the (supreme enemy) Death and disclosed life and immortality through the gospel."—J. J. C.

228. H. H. HOHENSTEIN, "A Study of Hebrews 6:4-8," *CTM** 27 ('56) 433-444; 536-546.

The writer does not accuse the Hebrew Christians of the apostasy which he depicts; he warns them against this fall. *Hapax* here means "once for all"; the *photisthentas* are the converted rather than the baptized; the "good word of promise" is the very power by which God establishes communion with men and thereby projects the blessings of what is to come into what is now. The apostasy here described is the sin against the Holy Ghost (Mt 12:31-32; Mk 3:22-30; Lk 12:10); otherwise the passage contradicts the numerous statements regarding the possibility of conversion. Thus it is possible for Christians to fall irrevocably. The cause of such apostasy lies wholly in the wicked will of the apostate. When the Scriptures speak of the God who hardens, this process is no pretemporal and inflexible decree, but the result of a stubborn rejection of Christ. A second conversion can, however, be effected by the Lord.—J. O'R.

CATHOLIC EPISTLES, APOCALYPSE

229. W. C. VAN UNNIK, "Christianity according to I Peter," *ExpT** 68 ('56) 78-83.

Is 1 Peter a letter? A modern tendency considers it a baptismal sermon divided into two parts, but no cogent arguments have been given as yet. As a letter it must be considered in its historical setting. The sufferings mentioned in the letter are not linked to the persecutions by the state. They came from ill-tempered neighbors, who resented the Christians not sharing their way of living. The readers of the Epistle were newly converted pagans. This is shown in 2:25, 2:10, 1:18, and especially in the salutation whose wording recalls Ex 24. Furthermore, many expressions of the Epistle closely parallel those used among the Jews in connection with proselytes. The converts had been redeemed by the blood of the Lamb Christ. But now their faith has been put on trial. They must endure because they belong to a new nation expecting the great inheritance. How should they live? Their conversion must bring a change of life, since Christianity is not a set of ideas, but a way of life. The Epistle deals with a situation threatening the whole Christian life. Yet there is joy. The time of suffering is short, but the fulfillment of hope will come. The Resurrection of Christ is not only an example for Christians, but also the firm ground

of their faith. The life of the Christian is well summed up in 3:8. It is a life of "good works," which is not a selection of mannerisms, but a manner of life according to the highest standards of human behavior, stamped by the fear of God and implying humility in accordance with the OT. The principle of this letter still bears application today.—J. F. B.

230. I. DE LA POTTERIE, "Le péché, c'est l'iniquité' (I Joh., III, 4)," *NRT* 78 ('56) 785-797.

Most exegetes translate *anomia* by lawlessness. However there is no reference to the law in the context. While in classical Greek *anomia* usually means transgression of the law, in biblical Greek it becomes a mere synonym of *hamartia*, sin. This second meaning is not acceptable in 1 Jn 3:4 since it would amount to a tautology. In the NT and in early Christian writings, *anomia* takes a third meaning: iniquity. Iniquity is a spiritual state of hostility against Christ, submission to Satan, exclusion from the Messianic kingdom. It has a definite eschatological flavor. This meaning is the correct one in 1 Jn 3:4. It fits perfectly with the context 1 Jn 3:1-10, in which John contrasts the sons of God with the sons of the devil. John's use of *anomia* emphasizes the theological and religious essence of sin, rather than its moral aspect.—F. V.

231. A. GEORGE, "Un appel à la fidélité, Les Lettres aux Sept Eglises d'Asie," *BiViChrét* 15 ('56) 80-86.

This work was written during the reign of Domitian when the Christian martyrs emerged as victors out of the Roman persecution. The Seven Letters are constructed similarly and include an address of the glorious Christ to a local church, a judgment on the local situation, and a promise to the "victorious." They constitute a bloc with central notions closely linked to the main theme of the book. The Seven Churches to which they are addressed are not symbolical. Abundant proof can be offered to show that they are real. John is preoccupied with the life of these communities and wishes to convey the message that Christ will appear in triumph, bearing the features described by the prophets, and will judge the churches on their faith and charity. It is a summons to greater fidelity and love.—Bb.

BIBLICAL THEOLOGY

232. A. BEA, "Valeur Pastorale de la Parole de Dieu dans la Liturgie," *La Maison-Dieu* Nos. 47-48 ('56) 127-148.

The mind of the Church as regards the pastoral role of the word of God in the holy liturgy may be found in a threefold domain: (1) in that of history and its teachings; (2) in theological research on the nature and efficacy of the word of God; (3) in the union between biblical reading and the eucharistic sacrifice.

From these three considerations will flow an important consequence for the priest who is both minister of the word and minister of the Sacrament.

(1) Before instituting the Holy Eucharist the Master spoke on humility and charity. Immediately after the institution of the Sacrament and the first offering of the eucharistic sacrifice, Jesus made His sublime discourse of farewell. On this memorable night the Savior created the model for the principal liturgical function of His Church: the intimate union of the word of God and the sacrificial act. Based on this model, the liturgico-sacrificial reunions became little by little the principal and ordinary occasion for the religious instruction of the faithful and even of the catechumens. The Church then began to cultivate with particular solicitude this branch of its pastoral function.

It is significant that the plan—biblical reading, explanation, eucharistic sacrifice—is already found in the first really complete description of the liturgical assemblies of the faithful. Today the union of these three elements is quite familiar to us. The facts of religious history show that this union is a property characteristic of Catholic cult.

(2) The holy Books do not merely contain the word of God—they *are* the word of God; and therefore Holy Scripture possesses a very particular inherent force and pastoral authority. Consequently, every initiative to make the holy Books known, read, meditated, and employed is worthy of high praise and encouragement.

(3) The word of God possesses unparalleled efficacy by reason of its own virtue and is reinforced by its union with the eucharistic sacrifice. The particular divine grace which comes from this mystical union is an element more important and decisive than all others. The mystical union between the word of God and the Bread of Life, which we extol in the liturgy, brings out a double task for the priest. He is the minister of the word as well as the minister of the Sacrament. In him, therefore, the word of God ought to become as flesh of his flesh, spirit of his spirit, in the same manner as the eucharistic bread. In him the liturgical movement and the biblical movement ought to meet, blend, and compenetrates.

Two tables are said to be placed in the treasury of the Church: the table of the holy altar where the consecrated bread is found, and the table of the divine law which contains the holy doctrine and teaches the true faith. It is the lofty end of the liturgical reform to make ever more accessible to the faithful the two tables which God Himself has given us.—J. G. C.

233. J. BONSIRVEN, "La Constitution Sociale du Règne de Dieu—I," *RAscMys* 125 ('56) 3-32.

When compared with the prescriptions of the OT and the rabbinic counsels, the maxims of Jesus concerning relations with the neighbor go far beyond the social code of Israelitic theocracy; they affirm the primacy of love and of the interior in the universal, spiritual kingdom of God. Christian love is revealed to be a participation in the merciful love of God as manifested in the generous,

patient love of the Incarnate Word. Love of neighbor is referred to the love of God (Mk 12:28), and the term *neighbor* has a new, non-national, universal sense (Lk 10:30 ff.). As in the positive form of the golden rule (Mt 7:12), replacing the negative rabbinical form, legal conceptions yield the primacy to love. The attitude toward the neighbor should be that of God's mercy (goodness and beneficence); the Last Judgment will regard works of mercy (Mt 25:35), the Lord Himself being identified with the unfortunate. Pharisaical judgment is condemned (Mt 12:7), fraternal correction carefully explained and qualified (Mt 18:15; 7:3). Forgiveness is repeatedly commanded, mercy will be shown the merciful, peacemakers are blessed and the meek will inherit the Messianic kingdom. While Jesus simplified the moral commandment of the OT and of the rabbinic sentences, inspiring it with more lofty motivation, He far surpasses the OT horizons by His reversal of the *lex talionis* (Mt 5:38) and His counsel patiently to conquer evil by good. Especially is this so in the ideal of love (Jn 15:13) which He proposes as a new commandment and as His own.—W. J. R.

234. J. BONSRIVEN, "La Constitution Sociale du Règne de Dieu—II," *RAscMys* 127 ('56) 257-283.

For the perfection of love Jesus inculcated the doctrine of fidelity to the primacy of the interior. It is the interior that defiles (Mk 7:20; Mt 15:18); thus, His rebuke of the Pharisees (Lk 11:39). Contrary to some rabbinic teaching, there may be interior sin without external act (Mt 5:27). The parable of the enlightening eye (Mt 6:22) teaches the need of fidelity to the interior source of light. Parallel to such illuminating simplicity is purity of heart (Mt 5:8), a positive interior purity (comprehending rectitude and justice—Lk 11:41; Jn 13:10; 15:3) which goes beyond the external ritualistic purity of the OT (Ps 24:4), and to which is promised the vision of God in faith. Such purity of heart realizes the plenitude of the interior, excludes hypocrisy in all forms, demands purity of intention in almsgiving, prayers, and good works (Mt 6:1-6), assures the publican's humility (Lk 18:9) and justice before God (cf. Lk 16:14). To this interior purity and simplicity should be referred the teaching on oaths (Mt 5:33), the statement concerning divorce (Mt 19:9, interpreting *porneia* as indicating a simulated marriage), and the command to render to Caesar the things that are Caesar's (Mk 12:17). They insure the primacy of love and the primacy of the interior, indispensable for the renewal of human society.—W. J. R.

235. A. CABANISS, "Wisdom 18:14 f.: an Early Christmas Text," *ViCh* 10 ('56) 97-102.

The use of this text from Wisdom in the Christmas liturgy reveals the artistic genius of the person who first applied the description of the avenging angel's descent upon Egypt to the mighty leap of the "almighty Word" in the "quiet silence" from the "royal throne" of heaven down to earth. It also indicates that

by the end of the first century some rudimentary liturgical celebration of Christmas existed. While the accounts of the Nativity in Mt 1:18-2:12 and Lk 1:26-56; 2:1-20 indicate early interest in Christ's birth, Ap 12 with its mystical retelling of the story reveals the probability of some liturgical celebration of Christmas as early as the beginning of the second century. Additional evidence is supplied by Ti 3:4 and 2:11 as well as by Heb 10:5-7 and 1 Tm 3:16. The text from Wisdom with its Nativity application lurks in the background of Bishop Ignatius of Antioch's epistle to the Ephesians, ch. 19. The parallel is not merely verbal; there is a similarity in the sequence of ideas. Thus, we may conclude that the Ignatian epistle reflects Wis 18:14 f., which was already in use as a liturgical Christmas text. Ap 12 may be an early indication of the application of the text to the Nativity, so that Dix's rejection of a Christmas celebration before the third century must be questioned. Furthermore, the testimony of *Liber Pontificalis*, that Pope Telesphorus (martyred A.D. 130) ordained that the Angels' Hymn should be used only before the Mass on Christmas night, receives added support as evidence of an early liturgical Proper of the Time.—J. F. Br.

236. R. E. CUSHMAN, "Barth's Attack upon Cartesianism and the Future in Theology," *JR** 36 ('56) 207-223.

Where are we going in theology? Tillich sees a perceptible drift back to the anthropocentric, experiential method of Schleiermacher away from the Christocentric view of Barth. Tillich favors the existential approach based on anthropology and monistic ontology. He hopes to gain a two-fold end, to demythologize by rational anthropology the Christian world philosophy, and to avoid a head-on clash with a scientific world view which sees divine causality through revelation as a scandal.

Barth in opposing the anthropological view espouses realism in epistemology. He warns that the immanent causality of Descartes and Schleiermacher imprisons one within his own experience. Man exists not abstractly but concretely, in determinations of his existence by objects external to himself.

For Barth the object of theological reflection is the outpouring of the Holy Spirit, the Word made flesh and appropriated in faith. The starting point is the sovereign freedom of God with man as the object of gracious divine activity in creation and redemption. Revelation is entirely the work of grace.

Has Barth denatured man in his jealousy for God's initiative in creation and redemption? Man retains the power to resist grace. Man's real existence is in faith in Jesus Christ. Through Jesus Christ the Holy Spirit reveals to us what man should be, and what man actually is, a creature in rebellion to his own nature. Through faith in Christ, in the power of the Holy Spirit, the resistance of other men is replaced by readiness for God. Jesus Christ is the point of decisive divine break-through into the circle of mere human self-understanding.

The theologian must decide in what form he will entertain the divine causality. Will he follow Tillich and Schleiermacher and settle for a theory of

immanent causality whose ultimate concern is the higher self-consciousness of man? Or will he follow Barth and regard the divine causality as the effectual word spoken by the Holy Spirit?—J. O'N.

237. J. DANIELOU, "Les Quatre-Temps de septembre et la fête des Tabernacles," *La Maison-Dieu* No. 46 ('56) 114-136.

Only Jn 7:2 mentions the Feast of Tabernacles explicitly. But numerous allusions in the Gospels refer to the rites of the feast, the chanting of Ps 118, etc. The feast is highly Messianic in character (Jn 7-8) and eschatological (Ap 21-22), as attested in the Judaism of our Lord's time. The details surrounding the triumphal entry into Jerusalem and the discourses that follow fit the Feast of Tabernacles in September better than the Pasch. Why has such an important feast for the early Christians left no trace in the liturgy? Why have the Evangelists (save Jn 7-8) situated the feast chronologically at different times of the year? P. Carrington has shown how the Gospels are divided into sections which were read during the liturgical year. Mk followed the ancient sacerdotal calendar (as shown by Miss Jaubert). Readings, beginning with the baptism of Jesus and ending with the triumphal entry and the separate paschal sections, went from September to September. The entry into Jerusalem was recalled at the time of Tabernacles. Jn, however, as a reaction against the Judaeo-Christians still attached to Jewish feasts and customs, transposed the events of the entry to the Sunday before the Pasch, the central liturgical feast. He stressed the Resurrection against the temporal Messianic expectations which affected even Christians in the form of millenarianism. But the chief reason for the change seems to be Jn's following the Jewish legal year which began in April. His liturgical year consequently went from Easter to Easter, with the triumphal entry being recalled in April. In the Graeco-Roman world the liturgical readings were rearranged to fit the legal year which began Jan. 1. Easter could not be changed, and the readings from September to Easter were shortened necessarily by three months. Readings dealing with Tabernacles, however, were lengthened in the same way for the final three months of the Roman year. Themes of Tabernacles were transferred to the Epiphany in the East. At Rome a solemn fast at the time of the new moon in September coincided with Tabernacles, whose readings were kept. This is the connection of ember days in September and Tabernacles. When Epiphany was introduced from the East and Palm Sunday from Jerusalem, the Feast of Tabernacles was thus recalled three times.—R. J. C.

238. F. DANKER, "Faith Without Works," *CTM** 27 ('56) 513-535.

Gal 2-4 teaches that all Christians acknowledge the insufficiency of Law as a criterion of righteousness by their acceptance of Christ. Law cannot assist in the attainment of a God-pleasing life. Christ is the only answer, for He liberates from what is responsible for transgressions. Law for St. Paul means a criterion according to which a man aims to judge his relationship with God. Faith with-

out works means the rejection of all except Christ's atoning work. Inasmuch as the Sacraments are the means employed by the Spirit to dispense the fruits of Christ's atonement, those who reject them are actually putting man back under the Law. Christian ethics becomes a real possibility only by association with Jesus. The sanctification of the Christian is not a criterion of his relationship with God but the result of his complete restoration to God. Faith not producing good works is not faith.—J. O'R.

239. A. R. DULLES, "Paul Tillich and the Bible," *TS* 17 ('56) 345-367.

T's biblical doctrine may be set forth under three headings. (1) The Bible is the primary source of the preparatory revelations given to the Jews and of the final revelation given in Jesus as the Christ. The Bible achieves revelatory power by employing symbols which manifest God as the ground of being. (2) The Bible is a document of the history of religion insofar as it records the reception of the revelation by the Jews (including the biblical authors themselves). Under this aspect it is not an inspired work and should be subjected to historical criticism. (3) The Bible is the basic font of Christian theology. The positive norm of theology—namely, the appearance of God in Jesus as the Christ—is derived from the Bible in its encounter with the Church; the theologian's task is to seek out what concerns us ultimately in the biblical picture of Jesus as the Christ, and to present it in a way adapted to the needs of his own day. In modern times theology must attempt to grasp the ontological implications of the Christian message.

T's biblical doctrine contains many valuable elements—notably his refutation of biblicism, his analysis of the role of biblical theology, and his critique of a spurious supernaturalism which would deny to natural causes their proper role and dignity. But T's philosophical premises lead him into an unwarranted rejection of all supernaturalism. On his own principles he cannot account for the essential connection between the Christian revelation and the historical events recorded in the Bible.—A. R. D. (Author)

240. J. HAROUTUNIAN, "The Doctrine of the Ascension." *Interpretation** 10 ('56) 270-281.

The Ascension, though indispensable in our redemption, has not aroused the devotion and reflection given to other aspects of Christ's mission; and yet the Ascension helps us think more correctly of the descent and Incarnation. It presupposes the Father in Heaven, in the locus of His Being, exalted above all creation and still working with all creation by His Spirit and by His Son. If the Resurrection is separated from the Ascension the gospel becomes mythology: for there is no joy, no faith, no hope, no "realized eschatology," no fulfillment of promises, no eternal life, unless we are saved by His life, by His Ascension to Heaven, whence by the Spirit He binds us to the Father. Without the Ascension there is no reign, no glory, no king, no prophet, no priest acting for us.—F. J. R.

241. L. JOHNSTON, "The Spirit of God," *Scripture* 8 ('56) 65-74.

Religion is the union of God with man. God's plan for realizing this union can be clearly traced in the development of the idea of the gift of God's spirit, from its original anthropomorphic OT sense of the 'breath of God' to its final revelation as a divine Person and the very life-principle of God's Church. Life, activity, sanctity—such is the rôle of the spirit in God and such are the gifts it gives to man to forward his union with God. God "sends forth His spirit and all things are created." The spirit descends on kings and prophets and gives them a share in God's activity. It gives the holiness necessary for union with a holy God. Isaiah portrays it as a 'burning spirit', Ezechiel as a 'mighty wind'. The new era dawns and the spirit is poured forth once more in wind and flame, the breath of God's life and the fire of His holiness. The loving God of the OT is now revealed as Love itself and His spirit is now 'the Spirit of love'. By the overshadowing of this Spirit, the union of God and man is perfected in God incarnate and is shared by all men who are united in one body, animated by this same Spirit. Through this union man is now given a much closer participation in God's life, activity, and holiness. Furthermore, this life-giving spirit is also the spirit of peace and joy, the pledge, or rather the initial possession of the new life of the resurrection.—K. K.

242. A. JONES, "The Word is a Seed," *The Bridge* 2 ('56) 13-24.

God caused the seed of revelation to flower slowly. As the biblical themes of presence, sacrifice, and temple reached their sublime maturity only in the NT, so the revelatory word of God ripened into the incarnate Word of God. The primordial word was creative, for "By the word of the Lord the heavens were made" (Ps 32:6). Here the Hebrew *dabar* (word, deed) differs from the Greek *logos* (word, reason) as much as practical revelation excels abstract philosophy. Yet more articulate were "the words of the covenant, the ten words" (Ex 34:28). Creation was supplemented by the legislative word, showing that Israel's fortune always lies in following the word, whatever form it assumes. The *debar Yahweh* was next personified, especially as Wisdom. But the Hebrew Word-Wisdom was not the Greek achievement of man but a gift of God, nourishing mankind like the later Word, the very Bread of Life. The Aramaic Targumim of Jewish tradition furthered the development by placing *memra* (word) as a Mediator between God and man, seemingly to safeguard God's transcendence while insisting on His immanence. Thus the word of God reached a stage beyond which it could not go until "the Word was made flesh." The first phrase of Jn deliberately echoes the "in the beginning" of Genesis because this Word is also creative and revelatory, a more sublime wisdom, the true Mediator.—L. J. O'T.

243. G. V. JONES, "Dreams in the New Testament," *ExpT** 68 ('56) 57-60.

Nearly all the dreams fit into dream-analysis patterns. (1) The resolution of moral conflict: perhaps the temptation of Jesus, certainly Paul's man from

Macedonia, Paul's decision to remain in Corinth, Peter's dream on admitting Gentiles. (2) Prediction: the vision of Cornelius. (3) Communication: Ananias learns about St. Paul. While these dreams, vital in their context but restrained in their expression, are part of a pattern of divine action symbolically manifesting the divine will through the unconscious mind, yet some are capable of analysis apart from being media of supernatural revelation.—T. A. J.

244. E. M. KREDEL, "Der Apostelbegriff in der neueren Exegese," *ZKT* 78 ('56) 169-193; 257-305.

At the turn of the eighteenth century NT criticism concerned itself with the traditional concept of an apostle. Since that time the picture of an apostle in modern theology has departed more and more from the old concept. Messiah, Church and apostle are so closely related that any change in the concept of one affects the others. Under the influence of eschatologism, Reimarus presented the apostles as heralds of the Messiah while Jesus was living and as future judges and co-regents of Israel at the coming of the Kingdom. Schleiermacher saw the apostles as teachers who received their first impulse from Jesus but were later independent of Him. To Harnack the apostles were wandering, charismatic preachers.

Towards the end of the nineteenth century came the period of the "Consensus." For a time no more progress was made. The greatest distance between the traditional picture of an apostle and that of the critics had been reached. The mission character of the apostolate had fallen into complete forgetfulness and the mission connection between the historical Christ and His apostles was dropped. With the publication of the *Didache* in 1883 and the consequent reaction, the discussion was renewed and an opposing movement set in. At the same time in which the apostles were denied any special position by one side (R. Sohm), they were conceded a unique plenitude of power by the other (J. Weiss). Harnack in his later editions reflects a distinct eschatological coloring.

1921 was a year of great importance for the development of a correct concept of an apostle. Kattenbusch traced the college of Twelve, as a type of the new Israel, directly back to Jesus. He considered it the instrument Jesus used to build His new *Volk der Heiligen*. Holl once more asserted the missionary character of the apostles which Harnack had rejected. Holl believed that Peter and the Twelve knew that they were the leaders of God's people. After the work of Fridrichsen and Cullmann, Protestant exegesis recognized that the apostles, by their very nature, were commissioned agents of Christ. The Catholic critical study shows that the content of this commission was not exhausted with the preaching of a message. The apostles were, in the fullest sense, personal, authorized representatives of the Good Shepherd who will remain with His flock until the second coming.—J. F. F.

245. J. MACQUARRIE, "Demonology and the Classic Idea of Atonement," *ExpT** 68 ('56) 3-6.

The rejection of the existence and role of demons, necessitated by modern explanations of much physical and mental evil, is more easily applied to the Gospels than to St. Paul, who uses mythological language to illustrate how by sin man subjected himself to creatures and thus rendered them demonic in character. The deeply imbedded demonology of the Fathers, founded on the classic idea of atonement with its ransom paid to the devil, is only partially explained in Gustave Aulen's *Christus Victor*. Perhaps the teaching of the Fathers on demonology may be successfully demythologized by Bultmann's principles, without totally discarding the bulk of their atonement teachings. This solution, which will correspond to the type of question asked, must present the existential or religious meaning of their demons and not the allegorical, psychological, literary or historical (causal) explanation.—T. A. J.

246. J. MACQUARRIE, "Demonology and the Classic Idea of Atonement," *ExpT** 68 ('56) 60-63.

A patristic example of demonology in the theory of atonement is afforded in the *De Incarnatione* and the *Vita S. Antoni* of St. Athanasius. By ambivalence of expression the cause of evil is sometimes attributed to demons, sometimes to men; man, able to turn to God or creatures, has made the latter into idols for himself; the Cross of Christ destroys the power of the evil spirits who as pagan gods usurped divine honor. By interpretation, Christ's Cross means a renunciation of the world and a surrender to God, the destruction of demons signifies the cessation of worldly attachment, and sharing in the resurrection stands for the new God-orientated life. The objectivity of demons, which are man's invention, is merely the expression of the real victory of Christ's Cross over evil. Hence Aulen's presentation may be defended by using Bultmann's principles. Bultmann's own theory of the atonement, which is very similar to the demythologized view of St. Athanasius and the classic or dramatic tradition, signifies renunciation and liberation from the powers of the world. The Anselmian view, followed by Barth and the medieval scholastics, seems to be a side-track, according to Aulen, in the history of Christian dogma.—T. A. J.

247. A. MICHEL, "La communion des saints et l'Ecriture," *Doctor Communis* 9 ('56) 7-15.

The dogma of the communion of saints has its foundation in Scripture. The doctrine, though not taught formally and explicitly, is clearly implied and can be easily traced. The Synoptics reveal the kingdom of God that unifies under the form of a community all souls adorned with sanctifying grace. This kingdom, terrestrial in its first stage of growth, finds its completion only in its heavenly fulfillment. Here on earth it is ever growing toward maturity under the continuous guidance and influx of Christ. It is primarily a spiritual kingdom; it is universal; it lists in its ranks those who freely accept grace that is

freely given. John illumines the theme of unity in Christ. His prologue and conclusion insist on Christ as the source of light and life for men. In Jn 1 the theme is more explicit. The first three verses stress the communion that is to arise. In the sacerdotal prayer Jesus insists on this union as the primary goal for all men. St. Paul in Romans and 1 and 2 Corinthians develops this doctrine. He teaches, by his doctrine of the body of which Christ is the head, the central notion of communication of life and the resulting communion between Christ and the members, and between the members themselves.—J. J. M.

248. C. MOHRMANN, "Wortform und Wortinhalt. Bemerkungen zum Bedeutungswandel im altchristlichen Griechisch u. Latein," *MTZ* 7 ('56) 99-114.

Because the advent of Christianity profoundly influenced men's thinking, it produced corresponding changes in language. But these changes were always conditioned by the language system in which they arose. Latin, as a "grammatical" language, accommodated itself by taking over foreign words for exactitude and then forming regular derivatives (*evangelizare*, *evangelista*, *evangelicus*). The more "lexicological" Koine Greek, however, so isolated single words from the group as to give them alone a meaning which was sometimes almost exclusively technical. Thus *doxa* means glory, but *dokeo* keeps the usual meaning of to think or suppose; and of *kaleo*, *enkaleo*, *eiskaleo*, *metakaleo*, *prokaleo*, and *synkaleo*, only *kaleo* has a specifically Christian sense. Further, because words are not just constants in a language system, but also variables in history, some display greater flexibility than others. Thus among Christians new meanings took quick and easy possession of some words (*zoe*, *angelos*), very gradual possession of others (*eros*, *amor*); still others, heavily weighted with pagan usage (*preces*), became fixed only after centuries (when typically Christian *oratio* had become trite). Although the meaning and the form of words are in continual flux, changes are not chaotic, because the state of a word at a given instant depends on its immediate past, and all changes are conditioned by the language system in which they occur.—R. L. L.

249. J. O'ROURKE, "An Aside to the Mariological Interpretation of Genesis 3:14," *AER* 135 ('56) 227-230.

Since 1950 many authors have subscribed to the Mariological interpretation of the "woman." Does the hesitant adherence of some contribute to a morally unanimous consent? Regarding interpretation in general we cannot say that opinions really distinct and mutually exclusive contribute to establishing unanimity of thought unless they agree in censuring one other opinion. When they merely mutually exclude another opinion, they do not effect a moral unanimity. The mutually rejected opinion does not seem to be then definitively excluded.—J. O'R. (Author)

250. H. SCHLIER, "Das Neue Testament und der Mythos," *Hochland* 48 ('56) 201-212.

With regard to the dilemma—Is the New Testament history or myth?—it

seems that either the NT critics are wrong or that the NT writers have been deceived. From the Gnostics until today, critics have asserted that the burden of the NT preaching is myth, while its writers have indignantly denied the allegation (e.g. 2 Pt 1:16). As might be expected in the circumstances, both assertion and denial contain an element of truth. The NT writers correctly deny the main charge here, viz., that myth was a constitutive principle either in the genesis or the development of the NT message. From the very start Christian preaching was built squarely on the witness of men and women to individual concrete events, which—so their experience showed them—actually had formed the culminating point of the divine history of salvation. Precisely because of the foundation on which it was based, this preaching is diametrically opposed to myth, whose essence precludes it from reflecting actual history, since it is formed to express timeless, cosmic processes in symbolic story-form. The consciousness of this essential difference between myth and their preaching lies behind the rejection of myth which the NT writers insist on so trenchantly.

On the other hand, the critics are correct to this extent, that the NT has felt no embarrassment in employing contemporary myth for two purposes: first, to describe purely eschatological events, and second, to express the complete significance of the salvific history which had been gained by theological reflection. The reason for this *insouciance* in the face of the NT's abhorrence of myth is the awareness which these writers had that they were using these myths critically, i.e. not as myths. Conscious of the origin of the myths—that they expressed human dreams and presentiments of the possible ways in which God could save mankind—and convinced that God had granted what mankind had dreamed of in the historical career of Jesus of Nazareth, the inspired writers unabashedly turned to myth, in order to grasp for themselves and to convey to others the significance of the historical events which they or their forebears in the faith had witnessed. In other words, the NT rooted these myths in the history to which it bore witness, and in doing so, deprived them of their mythical character, or, to use the modern phrase, "demythologized" them. Therefore, there is no need for the exegesis of the twentieth century to devote itself to a task which has been done for it already; it had better return to its proper task which is one of translation, i.e., of grasping and expressing the reality of which the NT tells, by carefully weighing the terms in which the NT writers stated it.—J. F. C.

251. R. SPIAZZI, "Il valore sociale del Vangelo," *SacDoc* ('56) 219-234.

The gospel does not contain an earthly message. Jesus did not come to rule over the things of the earth. He came to say that we have a Father in heaven and that we are called to be the sons of God. This sonship with God has a practical consequence, brotherhood among men. It is precisely from this two-fold transcendent truth that the basic ideas of Christ's social preaching spring, viz., the dignity of man, the universality of salvation, and the spirit of poverty. These are the fundamental principles upon which all spirituality and all social

justice must rest. Because of its transcendence, this message is the only one with an adequate answer to the great social demands of our day.—F. A.

252. T. F. TORRANCE, "The Israel of God," *Interpretation** 10 ('56) 305-320.

Israel was the *qahal*, the community of the covenant with God for sacrifice, worship, and revelation. God prepared the way of covenant love, manifested His truth, and assumed Israel into a life relation with Himself to be the instrument of His self-giving to all men. God so faithfully kept the covenant that Israel inevitably suffered, for He would not allow His people, *laos*, to be *ethnos*, like other nations. Israel was one with the Suffering Servant, pointed towards the Incarnation, bound to God by the cords of His covenant, and manifesting His persistent will to bring forgiveness and reconciliation and the final union and communion of men with Himself in Jesus Christ. In Christ Israel was gathered up, fulfilled, and transcended, but it must still contribute its part to the Christian Church which has been grafted onto it. Through Israel's refusal of God in its representative capacity for all men, God's love achieved its final victory in the crucifixion. Israel incurred the wrath of God, who chastens but who does not banish, disown, or disinherit. The covenant and its promises to Israel, upon which depends the full blessing of the gentiles, remain. Israel, still the Servant of God, will find its way of restoration within its traditional and unique role of election and rejection, *laos* and *ethnos*, the one representing all and manifesting God's love for His people.—F. J. R.

253. L. WUNDERLICH, "The Holy Spirit and the Christian Life," *CTM** 27 ('56) 753-764.

Man's regeneration through the love of the Father and the vicarious atonement of the Son is ascribed to the agency of the Holy Spirit. The *anakainosis*, implying a complete change for the better, is both the mission and the accomplishment of the Holy Spirit. The Father and the Son dwell in the soul of the regenerated; it is, however, the indwelling of the Holy Spirit which is emphasized. Water is the first symbol of the indwelling; another is the seal; a third is "earnest" money. This indwelling of the Spirit is the highest motivation for an unending struggle against the fleshly sins which beset us. Sanctification is not equated with sinlessness. The indwelling Spirit enables us to be and to live as God's children. The Spirit unites believers into one body, the Church. Thus the Spirit is the divine Dynamic in the Christian's life.—J. O'R.

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254. M.-E. BOISMARD, "Baptême et renouveau," *LumV* 27 ('56) 391-401.

B studies the Pauline texts in simple chronological order to develop three aspects of "renewal." The earliest writings emphasize a break with sin, enabling man to seek clearly the will of God. In the second group of texts, Paul explains

a deeper meaning; the newly-baptized is a "new creature," an individual pure and innocent before his Creator because his sins have been expiated by Christ. In the last and most profound texts, B stresses a universal and Christological perspective as Paul speaks of the spiritual renewal of humanity as a whole, a "new creation" of which Christ is the principle and head.—J. E. O'C.

255. J. DUPLACY, "Le baptême dans le nouveau testament," *LumV* 27 ('56) 291-336.

Prompted by current Protestant controversy over infant baptism, D reviews at length the principal baptismal texts of NT. The article, however, is not intended as a polemic refutation of non-Catholic views. The redemptive work of Christ precedes and establishes the salvation of individuals; each individual's faith is a participation in the faith of the Church. Therefore, an insistence upon personal faith as absolutely necessary for baptism forgets the role of Christ and of the Church in the salvation of men. This Protestant insistence corresponds rather with the role of faith according to the OT than to the NT and minimizes the transformation in the religious status of humanity brought about by the event of salvation.—J. E. O'C.

256. Y. B. TRÉMEL, "Le baptême incorporation du chrétien au Christ," *LumV* 27 ('56) 369-390.

T expounds key passages and principal formulas expressing Saint Paul's doctrine on baptism in terms of *insertion* into the events of salvation, death, burial, and resurrection *with* Christ. He strongly affirms a *belonging* to Christ: you have been baptized *in the name of* Jesus; you have been baptized *in* Christ.

In the history of salvation, the decisive event is the death and resurrection of Christ. In the life of every Christian, the unique act which makes him enter into the redemptive mystery is baptism. Baptism is the passage from the old man to the new, from humanity broken by sin to the new people of God. More precisely it places the sinner in the very moment when this passage takes place, it makes him contemporaneous with the death and resurrection of Christ, it plunges him into the full saving mystery.

To Paul this realism of the resurrection, or rather of the resurrected Body of Christ, is an act which enacts salvation. The expression "in Christ" summarizes the *mystique* of Paul. From a formula which signified belonging to Christ, from a rite susceptible to becoming profoundly symbolic, from the Christian faith founded on the expiatory value of the death of Jesus applied by the rite of aggregation to the community, Paul was compelled to draw together the liturgical act of the capital event of salvation and thus exploit every virtuality of the primitive faith. Not only by baptism does the Christian belong to Christ, become conformed to Him, adopted as he is by God, but he finds himself inserted into the mystery of Christ, intimately associated to His death and resurrection.—J. G. C.

257. P. BENOIT, "The Holy Eucharist: 1," *Scripture* 8 ('56) 97-108.

Mark and Paul alone give independent accounts of the institution of the Eucharist, both of which are liturgical in character. We must, therefore, look elsewhere for the historical reconstruction that will help us to see whether the Last Supper was a paschal meal and what meaning our Lord gave to it. The one serious objection to the view that it was a paschal meal is the evidence of Jn 18:28. There is still room for discussion of the problem, but we may say at least that the Last Supper was held in the atmosphere of the Pasch and that the coincidence was not unintentional. The facts we are given fit very well into the setting of the Jewish rite; the liturgical character of the accounts suffices to explain the differences. Jesus adopted and transformed the old rite into a Christian Pasch. Why? The unmistakable lesson is that He was going to give His life as a sacrifice: this much is apparent both from the rich symbolism of the bread and wine and still more from our Lord's words. Before giving the bread and wine as food, He had to give His life to the Father. This sacrifice would seal the new covenant with His blood, and thus the old covenant sealed by the blood of the lamb would be replaced. The new sacrifice was to be one of love, for Jesus was the "Servant of Yahweh" who suffered in place of His brethren, who suffered for all men in expiation. But there was more than the sacrifice: there was the new way in which the disciples were to share in it. The bread and wine were not merely rich symbols, they were food which when eaten united them with the victim of the sacrifice in a special way.

Jesus certainly wished His followers to repeat this rite, not as a single commemoration, but in order to continue His presence among them and to renew His sacrifice. Doubts have been cast upon the authenticity of this command to repeat the rite, but the practice could not have been begun against our Lord's wishes or without His invitation. It is evident that the early communities did repeat the rite. The frequent references to "the breaking of bread" are references to the Eucharist. The rite was the same at Corinth as at Jerusalem, and the meal itself similar to the meals shared by the disciples and their Master during his lifetime (similar, too, it seems, to those of the Qumran community). The mighty difference was the repetition of the words which turned the bread and wine into His Body and Blood. A new rite had been grafted on to the fraternal meal making it the Christian Pasch, instituted sacramentally before being realized on the Cross.—P. D.

258. V. ORDONEZ, "El Sacerdocio de los fieles. (Sentido escriturístico textual)," *RET* 64 ('56) 359-379.

"Priesthood" and "simple faithful" seem to suggest unequal concepts. Nevertheless, 1 Pt 2:4-9 and Ap 1:6, 20:6 speak about the priesthood of the faithful. The earliest ecclesiastical writers maintain the priestly character of all Christians. What do the quoted texts mean by this denomination? When the NT applies "priest" to the faithful, it always does so by using the Greek word

hiereus in contrast with the specially consecrated priests of the New Law who are always called *presbyteroi*. If we penetrate the *sensus scripturisticus* of the word *hiereus*, we will grasp the innermost meaning of the denomination "priesthood of the faithful." *Hiereus* occurs often in the NT and is used only to express the Jewish priesthood of the Old Law. 1 Pt 2:4-9 echoes Exodus. It is clear, then, that there is a parallelism between the priesthood of all Christians and that of the chosen people. The OT pictures the people playing an essential role in the sacrifice: offering of the victim, spreading of hands over the offerings, killing of the victim. Sir 34 and 35 tell us about the interior spirit which must be the root of any sacrifice, and the prophets vividly amplify this idea. All these characteristics blossom fully in us through Christ, making us a priestly race: "Having therefore . . . a confidence in the entering into the Holies by the blood of Christ . . ." (Heb 10:19); "... a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pt 2:5-4). The faithful, therefore, united with Christ play a priestly role, though different from that of the *presbyteroi*. The *sensus textualis* of the word *hiereus* is the key which opens the true meaning of the priesthood of the faithful.—L. M.

ARCHAEOLOGY

259. P. CORISH, "The Vatican Excavations," *IrTQ* 23 ('56) 273-277.

There was a real need for a book in English which would treat the problem of the Vatican excavations as a whole, in reasonably popular fashion and at a reasonable price. Such a book is *The Shrine of Peter* by J. Toynbee and J. Ward Perkins (London: Longmans, 1955). The second part, dealing with the *memoria apostolica*, is close but rewarding reading. No reasonable disagreement exists on the history of the site back to ca. 160 A.D. when the *tropaion* mentioned by Gaius was erected. What lay beneath this? Was it Peter's tomb? On this T and P adopt a rather over-cautious attitude: "although there is nothing to prove that this grave was that of St. Peter, nothing in the archeological evidence is inconsistent with such a conclusion." In alleging the improbability of the grave's site being remembered for over a hundred years, T and P assume the grave was unmarked; the evidence suggests it was. Doubt as to whether Peter's body could have been recovered during Nero's persecution is also unfounded.—G. G.

260. E. R. SMOTHERS, "The Excavations under St. Peter's," *TS* 17 ('56) 293-321.

The Shrine of St. Peter and the Vatican Excavations by Jocelyn Toynbee and John Ward Perkins is the fullest and best account we have in any language on the excavations under St. Peter's since the monumental report published in 1951 by the archaeologists immediately concerned in the excavations.

The Introduction gives the history of the excavations, the architectural situation in which they lie, a first glimpse of the site itself, the stream of previous publications, the plan of the present work.

The first part of the book deals with the Vatican Cemetery, covering first its general layout and chronology, with detailed description of representative tombs; second, a survey of the architecture and art of all the tombs; finally, an account of the owners and occupants, their social status and their religious beliefs. Much of the material of this first part is a positive contribution of great value on its own account, and of luminous relevance to an understanding of the Roman world into which St. Peter came and of the setting of his shrine.

The second part opens with a chapter on the tradition of St. Peter's presence and martyrdom in Rome, introductory to the archeological discussion of the pre-Constantinian shrine. This is followed by an account of the Constantinian basilica, with an epilogue on the influence of St. Peter's on the art and architecture of Europe.

The discovery of the niched monument of the Red Wall, a pre-Constantinian shrine of St. Peter, has been the outstanding achievement of the excavations. They have produced nothing to weaken the tradition of the Roman Christian community about its founder, and they have added positive elements of inestimable value to re-enforce it.—H. R. P.

261. J. MICHL, "Die Geburtsgrötte zu Bethlehem," *MTZ* 7 ('56) 115-119.

The information we have concerning the Nativity cave at Bethlehem and the views held up to now in its regard reveal that for the first hundred and fifty years of the Christian era we have no definite tradition about the cave; that our literary tradition dates from the year 150; and that archaeological investigations show construction there from the time of Constantine. Our later tradition points to the place now venerated, but that unfortunately does not rule out the possibility of an arbitrary choice of a cave in the first century and a half. Jerome and Paulinus make brief reference to the pagan rites at the cave-stable.—D. J. C.

262. C. ROBERTS, "The Book as the Creation of Christianity," *Listener** 56 ('56) 92-94.

Greek papyri excavated in thousands in Upper Egypt shed light on the book-form in use in the first centuries of the Christian era. Among non-Christian writings, the codex, as opposed to the roll-form, increases slowly from 2% to 74% of the total from the second to early fourth century. In the same period, virtually all Christian MSS of the Greek Bible are in the codex form; in fact no single text of the NT was ever written on the recto or normal writing surface of a roll. What then is the origin of the codex format? Though it appears first in Egypt and in papyrus form, the codex is undoubtedly Roman in ancestry, a lineal descendant of the parchment tablets or notebooks used from the first century B.C. by Roman writers for rough drafts. Presumably the earliest codices appeared in Rome as privately-circulated Christian writings and on parchment. Mark's Gospel, written in Rome, was probably the first. Thence it was carried to Egypt through ordinary trade channels, copied and circulated

on papyrus as a kind of missionary textbook. Not only the contents of the original, but its very format, were thus accurately preserved. The codex became henceforward the distinctive feature of Christian writings. The arrival of Mark's Gospel in Egypt is also a possible explanation of the early choice of St. Mark as patron of the Alexandrine Church.—G. G.

263. S. A. BIRNBAUM, "The Negeb Script," *VetT** 6 ('56) 337-371.

The manuscripts from Wadi Murabba'at are less extensive than the Qumran finds, but they have brought an equal surprise, because they show that there was close contact between Jews and Nabataeans, presumably in the northeastern corner of the Negeb. Close study of the Murabba'at finds, with photographs, drawings, charts, and examination of each letter in the alphabet, shows that from some time in the second half of the first century B.C. to the Bar-Cochba War (132-135) there existed a Jewish script which contained Hebrew and Nabataean elements. Paleographically, the documents in this alphabet of the Murabba'at finds appear to indicate that the script came into being in the second half of the first century B.C., through the influence of the Nabataean on Hebrew script. The period of amalgamation seems to have been of short duration. We may reasonably assume that the upheaval caused by the Bar-Cochba War resulted in the dispersal of those who used this writing and, therefore, that the Negeb script would have had no possibility of remaining alive.—W. M. A.

264. B. I. KNOTT, "The Christian 'Special Language' in the Inscriptions," *ViCh* 10 ('56) 65-79.

Examination of the speech of ordinary Christians of the first four centuries, as it is revealed in E. Diehl, *Inscriptiones Latinae Christianae Veteres*, helps us to appraise the theory that a distinctive Latin vocabulary and syntax developed within the early Christian community. The evidence for such a differentiation is not overwhelming as regards syntax but is promising in the area of new words. Biblical influence is to be found not so much in direct quotation as in association of ideas, e.g. *dextram optineam effugiamque levam* and *dextris tibi nunc fide adsistit in agnis* compared with Mt 25:22 ff.; and *nil me, mors impia, terres*, and *non multum, mors dira, nocet* compared with 1 Cor 15; as well as *simplex mundo sed sapiens domino* compared with Rom 16:19. While it becomes clear that at least in a later period there was no sharp distinction between Christian and pagan, and that Christian influence varies with the writer, there are distinctively Christian elements which cannot be explained away.—J. F. Br.

DEAD SEA SCROLLS

265. M. BAILLET, "Deux cantiques d'action de grâces du désert de Juda," *BLitE* 3 ('56) 129-141.

The translation of Canticle VIII and X is preceded by a history of the manuscript called by the first editor *Hodayot*. The study of the Dead Sea manuscripts

is just beginning, and work on them at present should be accepted in this light. The strange mingling of lament with thanksgiving in the canticles should be noted.—A. J. J.

266. R. DE VAUX, O.P., "A New Book on the Dead Sea Scrolls," *Blackfriars* 37 ('56) 461-466.

J. M. Allegro's book, *The Dead Sea Scrolls*, in its treatment of the history of Qumran discoveries is praiseworthy, but some of the very important conclusions seem hazardous or simply erroneous. A is wrong in claiming that the Teacher of Righteousness is Zadok. He strains to find parallels between the Scrolls and the NT. He points out some differences between the two; D thinks others should be added: love of enemies vs. hatred; exclusiveness vs. universality; the Qumran group is based on the Teacher's instructions, while the Christian Church is based on the actual Resurrection of Christ. The following general criticism is applicable to A's book and to other recent studies wherein Qumran discoveries and the NT are compared: "People seem to forget that both the Qumran Sect and the Primitive Church have close links with the Old Testament and with Judaism; many of the resemblances can be explained in terms of common antecedent."—H. M.

267. A. DUPONT-SOMMER, "On a Passage of Josephus Relating to the Essenes (*Antiq.* xviii, #22)," *JSS** 1 ('56) 361-366.

In the *Antiquities of the Jews*, xviii, i, 5, #18-22, Josephus gives a short but substantial account of the Essenes. D-S proposes the following translation for the obscure #22: "They (the Essenes) do not live in any different fashion, but conforming as much as possible to those of the Sadducees who are called the Many." The "Sadducees" and "the Many" are the *Bene Zadok* and *Harabbim* of Qumran. The *Bene Zadok* Sadducees are, of course, to be sharply distinguished from the classical Sadducees described by Josephus in an earlier paragraph. If this conjectured translation is correct, not only is another connexion between the Essenes and the Qumran Covenanters established but the Qumran community appears as the type or model according to which the Essene groups patterned their lives.—F. L. M.

268. G. GRAYSTONE, "Mr. Allegro's Pelican—the Scrolls for the Masses," *Tablet* 208 ('56) 355-356.

J. M. Allegro, *The Dead Sea Scrolls*. (London: Penguin Books, 1956) handles admirably the factual side of the Scrolls but exaggerates their influence on Jesus and the first Jewish-Christians. The texts afford no basis for his claim that the Saviour of the world will emerge from the suffering of the Qumran sect to expiate the world's iniquity. It is a vast oversimplification to state that the leading ideas of Jesus' preaching are the same as those of Qumran. Jesus was no Qumran "prophet of doom," merely giving warning of the terrible visitation which would herald the proximate advent of God's kingdom, nor is

His ministry colored by a "cosmic battle" of the two Qumran Spirits, a battle first fought out in His own soul. The Lord's Supper and the Qumran messianic banquet are not basically the same rite, for nothing at Qumran corresponds to the intimate connection of the Christian rite with the person and saving work of Jesus. A finally postulates a wide hiatus between primitive Christianity and our present NT, thereby neglecting the evidence for reliable transmission of text and opening the door again to the out-moded contrast between the Jesus of history and the Christ of faith.—G. G.

269. A. M. HABERMAN, "The Dead Sea Scrolls—A Survey and a New Interpretation," *Judaism** 5 ('56) 306-315.

The arguments of S. Zeitlin against the antiquity of the Scrolls have been well answered by scholars. The sect of Qumran was more probably Sadducean than Essene. Alexander Jannai, probably the "wicked priest," was a Sadducee. Segal believes that the Scrolls date to his time. The name of the sect derived from that of the Teacher of Righteousness or Zadok. The Essenes were non-political and do not seem to have been heretical, but the Scrolls abound in heresies. Identification of the Qumran sect with the Pharisees is out of the question. True, little is known of the Sadducees, but what do we know of the Essenes? The Sadducees did not believe in the resurrection of the dead, and there is no mention of a universal resurrection in any of the Scrolls. During the reign of Alexander Jannai, the Sadducees split. The schismatics were forced to flee to the Judean wilderness. This group forms the core from which Essenism later developed. The latest Scroll to be published is a commentary on chapters twelve to fourteen inclusive of Genesis. Abraham speaks in the first person, and Sarah's beauty is wonderfully described. The chief import of the Scrolls: an ancient and reliable witness of the Masoretic text; clear evidence for the Hebrew of the Second Temple; explanation of several ancient religious practices.—R. V. D.

270. A. JONES, "Qumran and Christianity," *Scripture* 8 ('56) 82-95.

It is rash to draw premature and inadequately substantiated conclusions from the Qumran literature; but it is foolish to ignore its great value as a witness to the living tradition, which continued unbroken despite the literary and canonical rupture between the two biblical economies. Light is thrown on the religious mind of the period, and, contrary to some assertions, Christianity emerges even more clearly as a divine revelation in history and not merely as a natural evolution. Christianity and Qumran are both reactions from the abuses of official Judaism, but while one is a flight from falsehood, the other is a confrontation with the truth; the message of one is expectation, of the other fulfillment. In Qumran Temple, priesthood and sacrifice are reduced (at least temporarily) to metaphor, but in Christianity they are raised to completion in the person of Christ. Light and darkness for Qumran are foes destined for a future combat; for Christianity the combat is already decided, the light has

shone in the darkness and the darkness did not master it. The apparently incompatible OT offices of High Priest and King give rise in Qumran to the expectation of two Messiahs, but in Christianity the dilemma is solved by their identification in one person (a synthesis demonstrated in Hebrews for an audience very similar to Qumran). The baptisms of Qumran were a series of purifications and a privilege of the tried elite, in contrast to the urgent and initiatory character of John's single baptism. Both Qumran and Christianity have a sacred banquet, a rehearsal of the great messianic banquet of the latter days; but this vital difference remains, that in the mind of Christ and His disciples the messianic banquet is already consummated. Qumran also throws light on such questions as the *florilegia*, or collections of OT texts used by the NT authors, and on the Semitic character of the Johannine literature.—K. K.

271. W. LA SOR, "The Messiahs of Aaron and Israel," *VetT** 6 ('56) 425-429.

Gesenius in his *Hebrew Grammar* says that the Hebrew language tends to avoid a series of several coordinate genitives depending upon one and the same *nomen regens*. Joüon in his treatment of the same subject says that it is not necessary to repeat the *nomen regens* before each genitive. In the Manual of Discipline the expression *m^esiḥe 'aharon w^eyisra'el* is an example of this problem of interpretation. Gesenius points out that it is usual for one *nomen regens* to govern successive genitives when the group may be logically treated as a unit. The following phrase is an example: "the life of your sons and daughters and the life of your wives and concubines." Sons and daughters is a unit, but wives and concubines is not; hence, the repetition of the *nomen regens*. It would seem from innumerable instances in which this rule is verified that if the expression "messiahs of Aaron and Israel" indicated two messiahs, it would read in the Hebrew "the messiah of Aaron and the messiah of Israel." Aaron and Israel could represent priest and laity or simply the entire community. The expression is then a universalism, and Brownlee's translation "the anointed ones of Aaron and Israel" is preferable if these conclusions are correct.—R. V. D.

272. R. NORTH, "Serek a' and Related Fragments," *Orientalia* 25 ('56) 90-99.

The publication of *Qumran Cave I* by Barthélemy and Milik brings to light an important *Serek* fragment. The title *Serek ha 'Ēdā* (Rule of the Congregation) differs from that of the longer document, *Serek ha-Yahad* (Rule of the Community). Perhaps, as Barthélemy suggests, both words were intended for the whole document, the former to be a more all-inclusive term for the sect. *Serek-a* sheds little new light on the questionable relationship of the Qumranites, most probably Essenes, to the Sadducees, though another Qumran fragment resembling the Cairo Genizah *Testament of Levi* might suggest some connection through the Karaites. The "Messiah of Israel" is given only second place in the order of blessings in *Serek-a*. Milik would explain that he is a secular authority inferior to the "Messiah of Aaron" or the high priest. N also comments on a

number of other expressions in the fragment. *Serek-b* is a collection of thirty-two small fragments, called "Blessings." The remaining fragments in *Qumran Cave I* are non-biblical materials, including two supplements to the War Scroll, many biblical-text fragments, and some biblical commentaries, among them a fragment of the *Dibrê Mōšeh*.—G. W. M.

273. J. M. OESTERREICHER, "The Community of Qumran," *The Bridge* 2 ('56) 91-134.

The finding of the Dead Sea Scrolls has afforded unexpected confirmation of the unity between the old Israel and the Church. Investigation of the caves of Qumran in 1949 showed that they are connected with nearby ruins, long thought to be remains of a Roman military outpost. These ruins were once a monastery for the Qumran community. Further findings place the date of the Scrolls from 175 to 50 B.C. The Scrolls reveal that Jewish life was much richer and more complex than most realized, and they show that the Church was not an abrupt departure but a fulfillment of Israel. The group mentioned in the Scrolls, led by the Teacher of Justice, may well have been the faction that separated from Jerusalem after 167 B.C. as a protest against the Hasmonean usurpation of the priesthood. The identity and origin of their leader will probably never be known. His followers considered him a master and interpreter of the Law. His death is entirely obscure. He left as a legacy, however, a marvelously knit organization, the community of Qumran. The community, ruled by an "Overseer," was comprised of three groups: the priests, the elders, and "the many." Their important duties were prayer at determined times, keeping vigil, the study of the Torah, and manual work. Evidence indicates that some members of the community were allowed to marry. Chastity was held in high honor. Punishments (including permanent excommunication) were meted out for violation of the rules. The awe of God permeated the life of Qumran. Their piety was legal, but not legalistic. They spoke of themselves as the "New Covenant" and considered that there was no salvation outside of their community. They considered themselves the sons of light fighting the forces of Belial, the sons of darkness. The community was never numerous and remained exclusive, a fact which must have been a barrier between it and the Church. Furthermore it could not have accepted Christ's "love your enemies." Many phrases in the Scrolls echo the teaching of the NT, yet very much of the NT is not found in the writings of Qumran. The many similarities between the NT (St. John and St. Paul especially) and the Scrolls of Qumran do not add up to identity. More often NT and Qumran show a dependence on the OT or on apocryphal literature. It is not surprising certainly that Christ used the idiom of his time. The Teacher of Justice and Christ are incommensurable. The Teacher of Justice was the interpreter of the Law, while Christ wished to implant the Law in the hearts of His people. Nowhere did the community of Qumran claim the Teacher of Justice was the "Messiah of God" (Dupont-Sommer's theory). Nor did Christ have the same kind of dispute with the priests of the Temple

that the Teacher of Justice had. Christ's missionary doctrine too affords another contrast between Him and the Teacher of Justice. But though Qumran is not the cradle of the Church, the monks of Qumran are the Christian's kin.—J. F. B.

274. H. H. ROWLEY, "The Dead Sea Scrolls and Christian Origins," *Listener** 56 ('56) 711-713.

It is absurd to suggest that NT scholars have boycotted the Scrolls. Do the latter really herald a revolution in NT study? By no means! Scholars have known of the Qumran sect for nearly fifty years, since the Zadokite Work was published in 1910, just as they have known about the Essenes. Nor are Jewish messianic expectations anything new. There is no proof that the NT was indebted to Qumran messianic ideas. Was the Teacher of Righteousness, founder of the sect, crucified? One fragmentary text seems to allude to mass crucifixions, but if the Teacher were among the victims, he would be specifically mentioned. The NT does not leave us to infer that Jesus was crucified from a general statement that Pilate crucified men. There is no certain evidence that the Teacher was expected to rise again, nor any record—like the Christian record—that he actually did so. Did Christians derive baptism and the Eucharist from the sect's lustrations and common meals? Far from it! Qumran's practice of daily washing before meals contrasts strikingly with Jesus' defense of his disciples for eating with unwashed hands. Common meals were not the sole prerogative of the Dead Sea sect, and nothing shows that they connected them with the death of the Teacher or attached any saving significance to that death. The militarism of the War Scroll contrasts strongly with Jesus' absence of military pretensions. The Scrolls do make a positive contribution to NT study, inasmuch as they "give us clearer knowledge of the background against which Jesus is to be set, rather than out of which he emerged." Nothing in them touches the authority of the Bible or affects any Christian doctrine.—G. G.

275. H. H. ROWLEY, "The Kittim and the Dead Sea Scrolls," *PEQ* 88 ('56) 92-109.

References to Antiochus and Demetrius in the Nahum Peshier fragments indicate that the Teacher of Righteousness of the Qumran sect must have lived before the Roman period. The Kittim so often mentioned in the Scrolls would not then seem to be the Romans, as Allegro and Dupont-Sommer have maintained. The latter argued chiefly from the fact that the Kittim are said to have sacrificed to their standards. But there is no evidence that the Romans of Republican times practiced standard-worship as did the Imperial armies. Moreover, if we take the Kittim to refer to the Seleucids, there is evidence that standard-worship was common in the East in ancient times and specifically in Syria. But was the Teacher of Righteousness himself the contemporary of Alexander Jannaeus in the late second century B.C. or of Antiochus Epiphanes earlier in the same century? Allegro's view that Jannaeus persecuted the

Qumran sect and even crucified the Teacher of Righteousness is unsupported by the evidence of the MSS and offers some contradictory relationships among Jannaeus, the Kittim, and the sect. In the time of Antiochus, however, the Jewish priests were friendly with the Seleucids, and Antiochus did crucify some Jews. Demetrius I sent troops to Jerusalem in 161, shortly after the death of Antiochus. The Teacher of Righteousness, therefore, belonged to the earlier period, though he was not necessarily alive during the reign of Antiochus himself.—G. W. M.

276. A. RUBINSTEIN, "The Theological Aspect of Some Variant Readings in the Isaiah Scroll," *JSS** 6 ('55) 187-200.

Assuming that a textual variant has a purpose and is not clearly shown to be an error, one can ascribe a twofold purpose to variant readings: (1) an instance which aims at preventing an erroneous or irreverent interpretation by adhering too closely to the literal text and (2) the positive purpose of expressing particular religious views or sentiments. This paper considers eighteen variant readings of the Scroll from the MT text. Seven of these fall into the first category named above; eleven into the second. In general the Scroll uses the *waw* and prepositional prefixes more liberally than MT. This helps to make the meaning much more definite. One curious variant in 26:4 can hardly be due to a purely mechanical scribal error. This is the *wt'yr* of the Scroll for the MT *wt'bd*. A reasonable explanation is to take the root 'yr in its post-exilic meaning "and thou didst forbid." The use of this verb makes it unlikely that the Scroll reading is original. In several entries R assesses the contributions to the textual criticism of this Scroll made by Barthélemy, Burrows, and Brownlee. The view of Brownlee, who states that the variants under discussion are the product of the sectaries of Qumran, seems more likely than the opinion of Barthélemy, who suggests that the Scroll variants represent original readings.—R. V. D.

277. H. STEGEMANN, "Die Risse in der Kriegerrolle von Qumran (= Der gegenwärtige Stand, 33)," *TL* 81 ('56) 205-210.

Sukenik's *Osar* Table 30 gives the space between two damaged spots of Column 15 as 97.5mm, 14 too much; hence most efforts at restoration are too long. In Column 18 Sukenik's space is just 14mm too short (Table 33); and further measurements justify Stegemann's renditions of Column 19 (questioned by J. Hempel in *ZAW* 68 ['56] 211).—R. N.

278. L. E. TOOMBS, "The Early History of the Qumran Sect," *JSS** 1 ('56) 367-381.

T argues that the sequence of passages in the Habakkuk Commentary (DSH) unfolds the sect's history, part of which the author desired to set forth in loosely chronological order. 7:5-8:3 of DSH marks the dividing line between earlier and more recent history. Consequently the term Teacher of Righteousness, which appears in both parts, does not refer to a single individual, but is a

general term to designate the leader of the sect at any period of its history. The Teacher of Righteousness in the first part of DSH is the Lawgiver of the Zadokite Fragments (ZF); in the second part of DSH he is the Teacher of the Community, a later and different figure, contemporary with the author of DSH.

Using the composite data of DSH and ZF a rough chronology of events in the history of the sect is possible. The sectarian movement began with a rather vague feeling of spiritual unrest, probably just after the Battle of Panias in 198 B.C. Among important events succeeding this beginning are the following, all approximate: after 170 B.C. a short period of consolidation of doctrine and law in Damascus; return to Judah and growth of the sect in numbers and influence, due to the fervor of Maccabean times, 165-115 B.C.; occupation of Qumran site during critical days of hostile John Hyrcanus I, 110 B.C.; DSH written in 77 B.C., one year before the death of persecuting Alexander Jan-naeus; death of the Teacher of the Community, 70 B.C.; ZF written 70-30 B.C.; the Teacher of Righteousness *par excellence* (the Messiah) expected about forty years after the death of the Teacher of the Community, i.e. 30 B.C.—F. L. M.

INTERTESTAMENTAL STUDIES, RABBINICAL LITERATURE, APOCRYPHA

279. M. BRAUN, "The Prophet Who Became a Historian," *Listener** 56 ('56) 53-57.

We today are in a better position to understand Josephus, for we have passed through a similar historical predicament, viz. a tidal wave of pseudo-messianic madness leading to war and destruction, with its outcrop of traitors and renegades. Josephus prophesied that Vespasian would succeed to the Empire, and the key to understanding Josephus lies in this prophecy. Reasons of self-apologetic and defense of his people clearly motivated Josephus in writing his Jewish Wars, but it was chiefly his consciousness of being a God-inspired prophet, dating from the brief moment he stood before Vespasian on the stage of world history, that colored his thinking and writing. The destruction of the Temple of Herod on the same day as its predecessor six hundred years earlier set the seal on Josephus' attitude; in fact the fate of the Temple became the central theme of his work. The tragic fatality and implicit trust in oracles that characterized certain Greek writings were transferred by Josephus to the higher plane of Jewish monotheism. The Jews went to war on the strength of Daniel's prophecy of the Messianic kingdom; they misunderstood it (it really referred to Vespasian), and fate, divine chastisement, took its course. Using Roman power for his own purposes, God, not Rome, triumphed in 70 A.D.

On the political side, Josephus entered a plea of "not guilty" for his people. They were led astray by a handful of fanatics, not unlike the German Nazis. In fine, both theological and historical lines of reasoning led to the same conclusion—the folly of rebellion against Rome.

By blending Jewish religious approach with Greek art forms and thought

patterns, J thus paved the way for the Christian interpretation of history.—G. G.

280. J. EDGAR BRUNS, "Joseph Klausner: THE MESSIANIC IDEA IN ISRAEL," *The Bridge* 2 ('56) 315-321.

K's newest book shows great learning, wide familiarity with the subject matter, and reverence for the topic. The study is not, however, completely objective, and it contains at times contradictions. Though K may not agree with the Christian interpretation of the prophecies, one has a right to expect that he acknowledge that interpretation, rather than ignore it as unworthy of attention. Furthermore, his understanding of Christian theology is always that of Liberal Protestantism. The characteristics of Catholic Christianity are given no consideration. He seems unaware that many Catholic exegetes hold views diametrically opposed to those he condemns. Christianity, for him, is seen in the deliberately individualistic vein of the Protestant Reformation, especially in the notion of the kingdom of heaven and in the question of social responsibilities. Discussing the Servant of Yahweh prophecy in Is 53, he acknowledges that it was partially realized in the person of Jesus, but adds: "The rest of his career is intentionally portrayed in the Gospels in such a manner that the events appear to have happened in fulfillment of the words in this chapter." He offers no proof for this assertion. The Messiah of the Servant Songs, he insists, is not just an individual but more the nation, the whole people of Israel becoming the redeemer of mankind. This interpretation is not new, but the ever-increasing knowledge of Semitic thought and language is constantly reducing its acceptability. K firmly asserts that Judaism never took the step of postulating a divine Messiah. Though there may be certain indications in the later Midrashim, these are to be regarded as unconscious borrowings from Christianity. K ignores other plausible explanations. The obvious obstacle to the question of divinity is his fervent devotion to God's unity; for K, anything remotely suggestive of a trinity of persons in the divine nature is anathema, illogical. Yet he admits that in the question of Israel's great prophet "certain variations and inconsistencies are inevitable." Finally B finds fault with K's contention, that Jewish 'prophetic idealism' is far removed from the 'otherworldliness' of Christ's kingdom.—H. M.

281. D. DAUBE, "The Gospels and the Rabbis," *Listener** 56 ('56) 342-346.

The NT is best viewed against the background of contemporary Palestinian Judaism. Thus "overshadow" in Lk 1:35 refers to Ru 3:9, "spread thy wing over thy handmaid," interpreted by the rabbis as revealing exceptional chastity. Hence, Mary, though with child, is yet a virgin. In the miraculous feeding of the multitude, the Christian Messianic community is also compared to Ruth. To the rabbis, Boaz stood for God, and Ruth for her descendants, David and even the Messiah, and the meal was regarded as miraculous—"she did eat and was filled and left thereof" (Ru 2:14, cf. Mt 14:20).

The rules of certain Jewish Passover-eve groups shed light on the Gethsemane

narrative: if one member fell asleep—not simply dozed—the bond was dissolved. Hence Jesus' request to his disciples to stay awake, and his resolve to go on alone when he returned for the last time and found them sleeping (Mt 26:38,45). Similarly, the rabbinic idea of "disgrace"—for a corpse to be buried in a common grave or mutilated or unanointed—gives point to the Evangelists' insistence that the body of Jesus, duly anointed and without a bone broken (Jn 19:36), was interred in the family grave of Joseph of Arimathea.

The sequence of questions in Mt 22:15-46 (the tribute, resurrection, greatest commandment, Son of David) corresponds to four categories of rabbinic questions—questions of wisdom, mockery, conduct, and exegesis. In the Passover-eve liturgy, the first three are posed by the son, the last by the head of the family.

Whence comes the varied NT usage of imposing hands, whether to bless or heal, as with Jesus, or to ordain presbyter-bishops, as in Ti? An obvious explanation is rabbinic practice, which distinguished a gentle placing of hands to mediate some beneficial influence, and a heavy "leaning" when a rabbi "ordained" his disciples. "Male and female he created them" (Mt 19:4) alludes to the rabbinic theory that the original Adam was male and female in one; hence a powerful argument against divorce, whether or not Jesus accepted the theory.—G. G.

282. C. ROTH, "An Ordinance Against Images in Jerusalem, A.D. 66," *HTR** 49 ('56) 169-177.

Renewed interest in the problem of the Judaic attitude toward art and images at the beginning of the Christian era invites re-examination of the evidence supporting this accepted view: that at least up to the destruction of Jerusalem in 70 A.D., there was a completely effective rabbinic ban on any sort of iconographic representation for whatever purpose. There is certain evidence that human images in the flat or the round were not tolerated by the Jews before the destruction of Jerusalem, but it seems probable that this opposition was aroused more by political feeling than by religious conviction, especially when it concerned Roman military standards or medallions of Caesar. There seems to be no evidence for a rabbinic ban, complete and effective, on non-human effigies, at least for decorative purposes. Philo is curiously reticent on the subject, though he manifests a keen sense of artistic appreciation. The attitude of Josephus toward iconography seems to have become stricter as his career progressed. In 4 B.C. extreme wing Pharisees, belonging to the first generation tannaim, taught that no representation of any living creature could lawfully be placed in the Temple. This extremist teaching led youthful zealots to strike down the Roman eagle in the Temple. They, together with the two rabbis inciting the action, were put to death. They were considered heroes and their doctrine became a basic principle in patriotic circles. In 66 A.D., during the revolt against Rome and the fleeting establishment of independence, the Sanhedrin met in the Temple Court and pronounced the ban which represents the climax of the anti-iconic tendency in Judaism.—W. J. B.

BOOKS AND OPINIONS

Following suggestions from many readers and in accord with our own observations, we have begun some experimental methods of handling book reviews. Thus this special section, BOOKS AND OPINIONS.

Obviously if we were to be true to our original intention of giving a running chronicle of NT scholarship as it appears in the journals, we had to include reviews—most journals divide (sometimes in equal parts) between articles and reviews. But just as obviously we had to abandon our aim of complete coverage for reasons of manageability. Book reviews are of unequal interest, and the time-lag between the publication of a review of the same book in different journals made it evident that we would have to depart from the policy maintained in the abstract-section of presenting the contents of the journals as they came out. It seemed advisable, too, since the very nature of “reviews” invited it, that we abandon in some degree the strictly impersonal character of mere *précis*. When a profile of reviewers’ opinions can be better given by the intrusion of NTA’s *obiter dicta*, we have not hesitated to speak out.

The following are the mechanics of BOOKS AND OPINIONS: a group of twenty-five leading journals in the major languages (these journals have been marked by the letter B in the list of journals on the back cover) has been selected. We use these journals as bellwethers in determining which of the current books are considered important by scholars. All the reviews in these journals are noted; and, when a book has received sufficient notice (our judgment of this is based on the number of times it has been reviewed, primarily, but other factors, i.e., length of reviews, standing of the reviewers, etc., are also considered), we begin to look for it in all the journals covered by NTA. It is not, of course, possible for us to determine when the last word on a given book has been spoken; so, when an interesting body of opinion has been gathered, we will print it, and add to it in subsequent issues as new opinions are published.

The format, while flexible, will generally consist in a bibliographic notice of the book under discussion, a short word on its contents or thesis, followed by a gathering of the reviewers’ opinions. We hope in this way to create a brisk exchange among the reviewers. We think, when they are all heard together like this, the effect is forensic and sometimes exciting.

This issue of BOOKS AND OPINIONS has been compiled by the following: J. B. Coll, J. L. Connor, J. P. Duffy, W. J. Feeney, W. F. Macomber, F. X. Shea, R. L. Twomey, R. E. Varnerin.

DEAD SEA SCROLLS

BOOKS (283r-292r):

GEOFFREY GRAYSTONE, *The Dead Sea Scrolls and the Originality of Christ*. New York: Sheed and Ward, 1955. \$2.50.

MILLAR BURROWS, *The Dead Sea Scrolls*. New York: The Viking Press, 1955. \$6.50.

JOHN ALLEGRO, *The Dead Sea Scrolls*. London: Penguin Books. 3/6.

Mr. Edmund Wilson started something. Popularizations on the DSS continue to come. We did not feel that the scope of this book survey, the interest of our readers, or (let it be said) the quality of the more recent publications have warranted that we treat all of the books under separate headings. So here, under three of the better known titles, roughly representing the right, left, and center, we present a medley of opinion on a medley of DSS books.

OPINION:

283r. ROLAND DE VAUX (in *RB* 63 ['56] 471) agrees with the general opinion on Burrows: "The most important of the works . . ." (on the DSS); "the thoughtful author . . . has given a lively treatment and an exposition of remarkable clarity to difficult questions." While he warns specialists that this is a popular book which eschews lengthy cavil and cumbersome apparatus, he tells them to expect "weighty judgements (sometimes a bit diffident) . . .," delivered by ". . . one of their peers who knows whereof he speaks." In the same issue (472) Father de Vaux, unmoved by the kindly treatment accorded him personally by Mr. Wilson, tartly reviews *The Scrolls from the Dead Sea*. While he recognizes the author as "a scrivener of talent" and calls his book "a masterpiece of reporting, occasionally charming and serious," he is displeased at the irresponsibility he detects in a book "very much thinner in every sense of the word . . ." than Burrows. Wilson "despite his vast culture, his talents . . . is outside the subject he treats"; and de Vaux witheringly concludes that his whilom guest in Jerusalem was badly prepared for his task of "comprehending texts which, being religious texts, should be approached with [at least] a minimum of religious sense." De Vaux also (473) takes brief but favourable notice of R. B. Y. Scott's *Treasure from the Judean Caves* (Toronto: The United Church Publishing House, 1955. vii, 43).

284r. The *London Times* reviewer (in *TLS* 2844 [Nov. 9, 1956] 669) treats Allegro and Graystone together, along with Hugh J. Schonfield's *Secrets of the Dead Sea Scrolls* (London: Valentine, Mitchell, 1956) and gives them all a pat and a knock. Allegro is praised for his style and verve (which compares favorably with that of the professional Mr. Wilson) but is soundly thumped for a ". . . confidence which is most in evidence when it is least justified." Father Graystone's work is much shorter and less exciting ". . . while enjoying the not unimportant merit of being more reliable and balanced." Schonfield has done valuable work in assembling useful rabbinic and pseudepigraphical sources, but otherwise has little to offer in style or content. The reviewer remarks that the Scrolls have not yet found a chronicler of scholarship and balance who can write attractively; for, though Burrows' book "is by long odds the most reliable," its author does not have "an easy style."

285r. JOHN J. COLLINS (in *CBQ* 18 ['56] 188) lauds Burrows in a lengthy review for his sober treatment of the Scrolls and details his contributions. He

thinks the book complements Wilson's and should be recommended to anyone whose interest has been aroused sufficiently by Wilson's work to wish to pass to the "intermediate class" in DSS study. In a review immediately following in the same issue (191), ROGER MERCURIO expresses the rather embarrassed gratitude of scholars to Edmund Wilson for suddenly thrusting their eremitic labors in the center ring, but (of course) deplores his sensational theologizings.

286r. FREDERICK L. MORIARTY (in *America* 94 [Feb. 4, '56] 508) reviews Wilson and Burrows together. He finds Wilson "fascinating, readable and generally reliable" but seems wryly amused at his report that there "exists a perceptible tension among religiously committed scholars." Burrows is unreservedly praised.

287r. JOSEPH A. FITZMEYER (in *Commonweal* 62 [June '55] 327) is unenthusiastic about Graystone's book. He feels that, in reaction to Wilson, Graystone so tendentiously emphasizes the points of dissimilarity between Christianity and Qumran that he ignores genuine evidence of influence from the sect on the early Church.

288r. FREDERICK L. MORIARTY (in *CBQ* 18 ['56] 437) finds that Graystone's book offers a needed counterpoise to Wilson's journalistic invasion of scholarship. He feels that, when the final reckoning is made, scholarly opinion will be found approving Graystone's sceptical attitude.

289r. GEOFFREY GRAYSTONE (in the *Tablet* 208 [Oct. '55] 355) confronts Allegro and finds his "sketch of the mission and teaching of Jesus . . . a vast oversimplification." He insinuates that Allegro's assumptions are based on "the out-moded theories of German critics of the last century" and posits Burrows' book as *the* book "which contains the most thorough and competent treatment that has so far appeared. . . ." He compliments Allegro on his enthusiastic and detailed chronicle of the discovery and early history of the Scrolls themselves.

290r. RAYMOND E. BROWN (in *CBQ* 18 ['56] 435) thinks Roland Murphy's book (*The Dead Sea Scrolls and the Bible*. Westminster: Newman, 1956, \$1.50) is the best treatment of the DSS done by a Catholic. It avoids the excessive and uncalled-for polemics of Graystone. It does not attain the distinction of Burrows' scholarship, but does not pretend to. Brown feels, however, that Murphy should be willing to accept the argument of those who find in John the Baptist a point of contact between Christianity and Qumran.

291r. L. JOHNSTON (in *Tablet* 208 [Nov. '56] 428) has this to say about Schonfield: "'I know who I was when I got up this morning, but I think I must have changed several times since then.' And, like Alice, one feels that the Dead Sea Scrolls would hardly know who they were by the time Mr. Schonfield has finished with them." He then goes on to substantiate this topic sentence.

292r. ROLAND MURPHY (in *CBQ* 18 ['56] 472) takes curt notice of the publication in a monograph of Solomon Zeitlin's *JQR* articles on the DSS: (*The Dead Sea Scrolls and Modern Scholarship*, Jewish Quarterly Review monograph series, No. III, Philadelphia, 1956).

For de Vaux on Allegro see NTA, present issue, number 266. Cf. also Graystone NTA 268.

TWO VOLUMES OF STUDIES

BOOK (293r-314r):

Studies in the Gospels. Essays in Memory of R. H. Lightfoot. Ed. by D. E. Nineham. (Oxford: Basil Blackwell, 1955). Pp. xvi & 262. 30s.

Twelve essays, most of them discussions of problems in Gospel form-criticism, pay tribute to the late Robert Henry Lightfoot. N introduces the volume with a biographical sketch of Lightfoot.

293r. L. H. BROCKINGTON, "The Septuagintal Background to the New Testament Use of *δόξα*" (pp. 1-8).—The vocabulary of the Septuagint influenced the NT concept of "glory" especially in regard to the related notions of God's radiance, power, and miraculous activity, His salvific power, and the divine image.

294r. C. H. DODD, "The Appearances of the Risen Christ" (pp. 9-25).—D examines the accounts of the resurrection from the viewpoint of form-criticism and finds that they fall into two main types, the concise and the circumstantial narrative. The concise narrative is constructed according to a fixed pattern leading up to a saying of the Lord, e.g. Mt 28:8-10, 16-20; Jn 20:19-21. The circumstantial narrative does not follow a pattern and is concerned with details and circumstances, e.g. Lk 24:13-35; Jn 21:1-14. Form-criticism does not support the theory of some that the accounts of the miraculous catch of fish (Lk 5:1-11) and the transfiguration are displaced resurrection narratives, although this would be possible in the case of the walking on the waters (Jn 6:16-20). The oldest traditions of the resurrection are probably contained in brief summaries (e.g. Lk 24:34; 1 Cor 15:4-5) and lists (e.g. 1 Cor 5:5-7). There is nothing in the resurrection accounts characteristic of apocalyptic literature, nor may they justly be termed myths.

OPINION:

295r. S. E. JOHNSON (in *IBL* 75 ['56] 250) finds it "clear, cogent, and suggestive, . . . a very important contribution." F. J. SCHIERSE (in *Scholastik* 31 ['56] 613) thinks that "the article is extremely instructive and stimulating. However, the viewpoint of form-criticism is incapable of passing final judgment on the problem of resurrection narratives." C. BUTLER (in *DowR* 73 ['54-'55] 380-81) considers D's to be the most important essay of the collection.

296r. C. F. EVANS, "The Central Section of St. Luke's Gospel" (pp. 37-53).—The pericopes of Lk 9:51-18:14 follow an arrangement very close to that

found in Dt cc. 1-26. Luke used this parallelism to show that Jesus is "the Prophet like unto Moses" foretold by Dt 18:18.

OPINION:

297r. S. E. JOHNSON (in *JBL* 75 ['56] 248) finds this of all the essays "the most suggestive and revolutionary . . . though some of the parallels seem far-fetched, the new approach deserves careful study." F. J. SCHIERSE (in *Scholastik* 31 ['56] 613) concludes his brief summary with an exclamation point. For C. F. D. MOULE (in *JTS* 7 ['56] 280-281), though E's idea "is a brilliantly ingenious one, and may indeed prove to be an important clue," it raises problems. Some of the allusions to Moses suggest Exodus rather than Deuteronomy. Furthermore, "why has not Luke assimilated his eschatological material . . . to the deuteronomic last words of Moses?"

298r. A. M. FARRER, "On Dispensing with Q" (pp. 55-58).—The hypothesis of the existence of Q rests on the supposition that Luke did not know Mt. F tries to show that the common material in Lk is derived from Mt, being modified by the Evangelist's desire to combine the doctrinal fulness of Mt with the narrative power of Mk. In order that the narrative should not be encumbered, Luke concentrated his doctrinal material in the central section, cc. 10-18, which he arranged on the pattern of Dt. Both Lk and Mt are hexateuchic in structure.

OPINION:

299r. S. E. JOHNSON (in *JBL* 75 ['56] 248) remarks that "many of his points have been anticipated," and he asks why the so-called "Q" material appears de-Matthaeized in Lk and why Lk's theology is simpler and less ecclesiastical than Mt's. He suggests that Luke may have used both Mt and Q. C. BUTLER (in *DowR* 73 ['54-'55] 382) agrees that Q can be dispensed with and is, therefore, inadmissible; but he finds F's type of argumentation distasteful. M. ZERWICK (in *VD* 34 ['56] 98) thinks that the theory of a common source, as defended by such moderns as Cerfaux, Vaganay, Dupont, and Parker, involves less exegetical virtuosity and suits better the textual data and individual character of the Evangelists.

300r. J. C. FENTON, "Paul and Mark" (pp. 89-112).—The Gospels have a meaning deeper than the obvious sense of the narratives would imply. The Epistles of Paul, being the product of the same spiritual atmosphere in which and for which the Gospels were composed, especially Mk, can be used as a key to that more profound sense. To compare the theology of Mark and Paul, F chooses some themes of Paul's theology and re-reads Mk in their light.

OPINION:

301r. F. J. SCHIERSE (in *Scholastik* 31 ['56] 613).—"The common themes are so general that little is gained." M. ZERWICK (in *VD* 34 ['56] 98) praises the

essay for emphasizing the basic unity of the NT, whose parts should be interpreted in the light of the entire revelation.

302r. C. P. M. JONES, "The Epistle to the Hebrews and the Lucan Writings" (pp. 113-143).—Heb resembles Lk and Acts in vocabulary, material, and theology. The affinity in doctrine is especially strong in eschatology which contrasts with that of the other families of NT hagiographers, i.e., Mk-Mt and Paul-John. This seems to indicate that Lk, Acts, and Heb form a group separate from the rest of the NT, so that one of the group may be legitimately interpreted by the others.

OPINION:

303r. F. J. SCHIERSE (in *Scholastik* 31 ['56] 613) admits that some of the similarities are well-founded, while others are dubious or artificial. One great dissimilarity has been overlooked: the Alexandrianism characteristic of Heb is totally absent from Lk and Acts. M. ZERWICK (in *VD* 34 ['56] 99) considers this essay a substantial contribution toward demonstrating an affinity that has been pointed out long ago.

304r. G. D. KILPATRICK, "The Gentile Mission in Mark and Mk 13:9-11" (pp. 145-158).—There would seem to be no mention in Mk of the gospel being preached to the Gentiles. Mk 13:10 should be re-punctuated and interpreted as a mission, not *to* the Gentiles, but *among* them, i.e., to the Jews of the Diaspora.

OPINION:

305r. C. BUTLER (in *DowR* 73 ['54-'55] 381) notes that this exegesis is based on a solution of the Synoptic Problem that he thinks unacceptable. C. F. D. MOULE (in *JTS* 7 ['56] 281) praises K's use of linguistic and statistical methods in scriptural exegesis. The proposed punctuation, however, creates two linguistic anomalies not explained by K.

G. W. H. LAMPE, "The Holy Spirit in the Writings of St. Luke" (pp. 159-200).—Lk together with Acts is rightly called the Gospel of the Holy Spirit. The activity of the Spirit before the birth of Christ, in His life and ministry, and, after and by the power of His death and resurrection, in His disciples, forms the central idea that gives unity to the works of Luke.

OPINION:

306r. S. E. JOHNSON (in *JBL* 75 ['56] 248) characterizes as "brilliant" Lampe's treatment, especially his summary of OT doctrine on the Spirit of God. C. BUTLER (in *DowR* 73 ['54-'55] 381) terms L's study "masterful." M. ZERWICK (in *VD* 34 ['56] 100) praises the solidity of L's treatment and the justice of his views.

307r. D. M. MACKINNON, "Sacrament and Common Meal" (pp. 201-207). The Last Supper should be viewed in its relationship to the Passover of the

OT, to the cross, and to the Messianic banquet of life eternal. This is the spirit in which the Holy Eucharist should be celebrated.

OPINION:

308r. F. J. SCHIERSE (in *Scholastik* 31 ['56] 614) considers this essay as "an edifying meditation on the Holy Eucharist in a remarkably Catholic form."—C. BUTLER (in *DowR* 73 ['54-'55] 381) finds the essay "obscure."

309r. T. W. MANSON, "Realized Eschatology and the Messianic Secret" (pp. 209-222).—According to Schweitzer Jesus looked for the immediate coming of the kingdom of God in glory. According to Dodd, however, Jesus was conscious that He, in His own person and in His ministry, was the promulgation of the New Law and the kingdom actually present. M thinks that this latter "realized eschatology," as opposed to Schweitzer's "thorough-going eschatology," corresponds better to the question that Wrede raised concerning the Messianic secret. The secret was not, as Wrede supposed, that Jesus was the Messiah, but rather that the humiliations and sufferings of His ministry and Passion *are* "the kingdom and the power and the glory." Furthermore, it was not a secret because Jesus Himself concealed it, but rather because His disciples completely misunderstood it. For them the Son of Man of whom Jesus spoke would have been understood collectively as Jesus with His chosen ones. Therefore, the predictions of the Passion would not have been understood as referring to Jesus Himself.

OPINION:

310r. F. J. SCHIERSE (in *Scholastik* 31 ['56] 613) thinks that M is rather one-sided in his treatment but that his views deserve consideration. C. BUTLER (in *DowR* 73 ['54-'55] 381) doubts that Jesus' contemporaries would have interpreted the Son of Man of Daniel in a collective sense. He also questions the change in Christ's use of the term that M professes to detect. M. ZERWICK (in *VD* 34 ['56] 100-101) also questions the collective interpretation of Daniel by Jesus' disciples. He admits that M makes valuable contributions but protests against the apparent limitation of "the kingdom and the power and the glory" to Jesus' ministry, suffering, and death.

311r. D. E. NINEHAM, "The Order of Events in St. Mark's Gospel: An Examination of Dr. Dodd's Hypothesis" (pp. 223-239).—Dodd held that Mk composed his Gospel on the framework of a traditional chronology of Jesus' ministry. Into it he inserted a fairly large number of other pericopes, not always correctly. The fundamental order of the Gospel, however, would be historical. N questions the validity of Dodd's arguments.

OPINION:

312r. C. F. D. MOULE (in *JTS* 7 ['56] 281-282) finds that N's arguments are also open to criticism, especially his contention that the outline of Mk was

devoid of any religious or practical value. "In particular, it is a question of great importance for the ministry of Jesus whether 'Caesarea-Philippi' was or was not a watershed [i.e., a turning-point]." Nonetheless, N's is an "inquiry which deserves much further pondering in view of the importance of its subject."

313r. H. F. D. SPARKS, "The Doctrine of the Divine Fatherhood in the Gospels" (pp. 241-262).—The frequency with which God is called Father in the Gospels increases from three times in Mk to one hundred and twenty times in Jn. This reflects an increasing awareness of the central importance of this doctrine. In most of these occurrences God is called the Father of Jesus, but in a significant number of cases God is called the Father of His disciples. In the one rather dubious instance of Mt 23:9, God seems to be called the Father of all men. S concludes, therefore, that in the teaching of Christ and His disciples men are not sons of God by nature: by grace they can become sons of God when they recognize the Messianic sonship of Jesus and are thus incorporated into the Messianic community.

OPINION:

314r. F. J. SCHIERSE (in *Scholastik* 31 ['56] 613) remarks on the "actuality" of S's views. C. BUTLER (in *DowR* 73 ['54-'55] 381-382) calls S's essay "a refreshing study." He accepts the main conclusion as proved. He is also pleased with S's study of Mk 11:25 which B considers confirms his own findings in *The Originality of St. Matthew*, pp. 134-136.

BOOK (315r-318r):

G. R. BEASLEY-MURRAY, *Jesus and the Future. An Examination of the Criticism of the Eschatological Discourse, Mark 13, with Special Reference to the Little Apocalypse Theory*, London: Macmillan, 1954.

The scope of the book is contained in its sub-title. The first third of the book is given up to an historical survey of the Little Apocalypse Theory. The middle section of the book contains a similar survey of other theories of Mark 13 advanced in the last hundred years by critical and conservative scholars respectively. A long final chapter is devoted to various individual points connected with the Discourse, and particularly its relation to other writings. Here the author's own conclusions finally emerge.

OPINION:

315r. D. E. NINEHAM (in *JTS* 7 ['56] 110) believes that, "To the future student of NT eschatology this book will be invaluable." One serious limitation noted by N, due to the nature of the undertaking rather than to any fault of B-M's execution, is that the views discussed are considered very largely in isolation from the general theological position of those who propounded them and also from the general position of Gospel study at the time when they were propounded. This accounts for a "slight air of unreality" about B-M's attempt at conclusions.

316r. M.-E. BOISMARD (in *BB* 62 ['55] 137) believes that B-M has made an exhaustive and very interesting study. He sees in the book a valuable summary of the various views on the eschatological discourse. B differs with B-M in preferring that Greek Matthew and Mark rely on a common source. He wonders, too, whether B-M is sufficiently aware of the influence which the poorly expressed notions of eschatology in primitive teaching could have exerted on Christ's sermons.

317r. ERIC MAY (in *TS* 16 ['55] 134) considers this book as a valuable reference source to the various positions on the eschatological problem. While agreeing with the author in many things especially in his acceptance of the Synoptic Apocalypse as authentic, M is rather disappointed in B-M's conclusions, especially his evaluation of Christ. M feels that B-M has erred in neglecting almost entirely the many fine Catholic works on the subject.

318r. F. J. SCHIERSE (in *Scholastik* 31 ['56] 309) thinks that the book will be greeted as a valuable aid by theologians engaged in the problem of the Synoptic Apocalypse. It cannot, however, claim the ultimate solution to the various exegetical problems involved in the sermon on the parousia. Especially interesting are his explanations of those texts which substantiate the expectation of a proximate parousia. B-M is also commended by S in seeing that the basic difficulties in this whole matter are rather dogmatic than exegetical.

TEXTUAL CRITICISM

BOOK (319r-323r):

A. VÖÖBUS, *Early Versions of the New Testament: Manuscript Studies*. Papers of the Estonian Theological Society in Exile, 6. (Stockholm, 1954). Pp. xvii & 412, 24 facsimiles. Obtainable from Dean Jacob Aunver, Odensgeten 15-I, Uppsala, Sweden (kr. 83.90) and from the bookstore, Chicago Lutheran Seminary, Maywood, Illinois (\$12).

V offers an encyclopaedic survey of the early translations of the NT based on twenty years of personal research. For each version he gives the sources of information, the backgrounds of its origin, its subsequent history, and the salient problems connected with it.

OPINION:

319r. B. M. METZGER (in *JBL* 75 ['56] 62-63) considers this book a masterpiece of its kind, notes V's constant recourse to manuscript sources, and praises his industrious scholarship. V's investigation of the interrelationships of the versions is a valuable contribution. He failed to mention, however, the Nubian, Sogdian, and Old Albanian versions.

320r. M. BLACK (in *JTS* 7 ['56] 118-119) praises V's erudition and considers this book a "must" for all interested in the history of the ancient versions. He notes that important works published after 1953 are not mentioned. He thinks

V's theory on the origin of the Peshitta deserving of special mention even though he does not entirely agree with it.

321r. M.-E. BOISMARD (in *RB* 63 ['56] 453-454) strongly recommends the book, not only for an over-all view of the positions of other experts, but also for V's own views which, being the result of long study and personal acquaintance with the ancient languages, have special interest. He accepts many of V's opinions, in particular, a Syriac origin for the *Diatessaron* and its influence on both the Old Latin and Old Syriac versions. Indirectly, through the Old Syriac, it would have influenced the Armenian and Ethiopic versions. B thinks, however, that both the Old Latin and the Ethiopic originally existed in two forms, one a translation from the Syriac, the other directly translated from the Greek.

322r. V. TAYLOR (in *ExpT* 67 ['55] 69-70) notes that V "has illuminated many old problems and raised new ones and it will be some time before the value of his results and suggestions can be assessed. . . . One cannot be too grateful for this illuminating and stimulating work."

323r. H. VOGELS (in *TRev* 51 ['55] 175-177) welcomes with joy a reliable work that fills a great lacuna in the field of textual criticism and sheds much light, besides, on the history of the Church and of the missions. He prefers to think that the *Diatessaron* was composed in Greek and was almost immediately translated into Syriac by Tatian himself. He notes that the commentaries are not mentioned as witnesses for the text of the Old Latin version of the Pauline Epistles.

BOOK (324r-330r):

J. H. GREENLEE, *The Gospel Text of Cyril of Jerusalem*. Studies and Documents, ed. by S. Lake and C. Hoeg, vol. 17. (Copenhagen: Ejnar Munksgaard, 1955). Pp. 100. Kr. 16.

The search for "local" texts used by the different churches of rank is an important development of modern textual criticism of the NT. The *Catechetical and Mystagogical Lectures* of Cyril of Jerusalem provide the best evidence for the text of the church of Jerusalem. G has gathered those variants from the *Textus Receptus* found in Cyril's Gospel citations that do not seem to be the result of inaccuracy, harmonization, or mere allusion and has collated them with the readings of the Caesarean family of MSS and versions and the writings of Origen and Eusebius. He has tabulated the evidence separately for each Gospel together with a statistical summary and the conclusions that seem warranted. It appears that Cyril used a Caesarean text throughout the four Gospels. This seems certain for Mk, less certain for the others, since the isolation of a Caesarean text-family is only certain for Mk. The Synoptics conform more or less closely to the Pre-Caesarean text, whereas the text of Jn is closer to that used by Origen and Eusebius. From the fact that an intense rivalry existed at this time between Caesarea and Jerusalem, G concludes that the

common text must go back to a time that antedates the rivalry. Therefore, the text might better be named Palestinian than Caesarean.

OPINION:

324r. R. V. G. TASKER (in *JTS* 7 ['56] 278-280) praises G's work as "a model for all younger scholars who may wish to undertake research of this nature." In particular, he notes G's awareness of the limitations of his evidence and the difficulty of defining the exact meaning of the term Caesarean text.

325r. E. F. SIEGMAN (in *CBQ* 18 ['56] 206-207) notes G's rigorous methodology "which inspires confidence in his conclusions. . . . Even the biblical student who is not particularly interested in textual work will be rewarded by studying this fine dissertation; his respect for text critics will be heightened by this opportunity to watch one of them at work." He remarks that "Caesarean" may seem to some an artificial unification of a "set of amorphous and disparate variants, were it not for the minute and painstaking scientific studies that cumulatively justify the acceptance of a Caesarean Family. Greenlee's is one of these studies."

326r. A. WIKGREN (in *JR* 36 ['56] 200) describes this as "a valuable contribution to the search for 'local' texts." The evidence, though weak in the case of Mk [sic], strongly supports G's conclusions. "What this may mean in terms of the so-called 'Caesarean' text as a local text will still need some interpretation." The designation "Neutral text" that G uses is now generally abandoned as misleading and because this text is not now considered distinct from the "Alexandrine."

327r. J. P. SMITH (in *Biblica* 37 ['56] 508-509), while welcoming the study as an important contribution to textual criticism, points out some limitations: "The exposition of the evidence is valuable and clear, though perforce limited by the inevitable method of collation with TR. . . . The statistical summaries are useful, though of course liable to mislead the unwary. . . . The chapters giving the conclusions are clear and judicious." The synoptical table of general conclusions, however, can only be correctly evaluated by reference to the more detailed conclusions that evaluate the data for each Gospel. The exposition of the evidence may serve as a basis for further work.

328r. H. G. MEECHAM (in *ExpT* 67 ['55] 44-45) concludes that this "thorough investigation considerably advances our knowledge of the Caesarean text and points the way to its further and wider exploration."

329r. M.-E. BOISMARD (in *RB* 63 ['56] 457-458) alone strikes a discordant note in this symphony of praise. He recognizes the value of the wealth of data that G has gathered. However, the general conclusions drawn from the data are to a great extent invalidated by G's assumption that the Western text is practically identical with codex D, neglecting the Old Latin, Tatian, and the Old Syriac too, for the most part. In the case of Jn, B finds that while a large

number of variants common to Cyril and the Caesarean witnesses also occur in the Latin, Tatian, and Chrysostom, other variants that G either designates as peculiar to Cyril or else fails to notice are likewise attested by one or other of these Western witnesses. Therefore, Cyril's text seems closer to the Western than the Caesarean.

330r. J. LEVIE (in *NRT* 78 ['56] 869) synthesizes the book without personal comment.

BOOK (331r-336r):

Annotated Bibliography of the Textual Criticism of the New Testament, 1914-1939, by Bruce M. Metzger (Foreword by E. C. Colwell). Studies and Documents, ed. Silva Lake and Carsten Hoeg, Vol. 16, (Copenhagen: Ejnar Munksgaard, 1955). Pp. xviii & 133. In Octavo -24 Kr.

This exhaustive bibliography of nearly 1200 titles of books, monographs, studies, dissertations and articles dealing with textual criticism of the NT covers the years 1914 through 1939. Coverage includes about 250 periodicals and serials in all important Occidental languages (except Russian), with brief comments and notes on many of the items listed. Appended is an index of authors. Separate chapters treat handbooks of textual criticism, Greek manuscripts, versions, Church Fathers, Tatian's *Diatessaron* and medieval harmonies of the Gospels, families of texts, textual criticism of specific passages, paleography, and *personalia*.

OPINION:

331r. E. F. SIEGMAN (in *CBQ* 17 ['55] 660-661) considers this comprehensive and conveniently disposed bibliography, painstakingly edited and attractively printed, of "inestimable inherent value," and says that it helps point up the great need to interest more young men in the work of textual criticism. The number preceding each entry makes possible exhaustive cross-referencing. There is no need, because of *Theologischer Jahresbericht* and *Theologische Rundschau*, to include materials published prior to 1914. Since 1939, pertinent materials may be found listed in the Chicago University bibliographies.

332r. VINCENT TAYLOR (in *ExpT* 67 ['55-'56] 72-73) quotes Professor Colwell's foreword with approval: the book "... is part of the foundation for the great task of textual critics in the rewriting of the history of the text and the re-creation of theory." Valuable quotations are given from works not readily available to the ordinary student. For example, the views of T. Ayuso are summarized on the distinction between pre-Caesarean and Caesarean texts.

333r. M.-E. BOISMARD (in *RB* 63 ['56] 456) thinks that this tremendous work will save precious time for many scholars. For the period covered, it is an indispensable tool. Some of the works cited, B observes, have been re-edited and revised since 1939.

334r. ALLEN WIKGREN (in *JR* 36 ['56] 201) praises the immense amount of careful work which has gone into the compilation of this full and very useful bibliography. It offers helpful comments on many items. Annotation would be useful where revised editions of works, subsequent to the 1939 date, are known.

335r. JACOB GEERLINGS (in *JBL* 75 ['56] 245) thinks NT textual criticism will find this an indispensable handbook. But he feels that the usefulness of the appendix could have been increased by adding the names mentioned in the titles.

336r. J. LEVIE (in *NRT* 78 ['56] 868) says the book is a tool of highest value and pays special tribute to the care and thoroughness with which chapter 7 on "Specific Texts of the Gospels" was prepared.

NT THEOLOGY: LOVE AND CONSCIENCE

BOOK (337r-339r):

C. SPICQ, O.P., *Agapè: Prolégomènes à une étude de théologie néo-testamentaire*. *Studia hellenistica*, No. 10. (Louvain: E. Nauwelaerts, and Leiden: E. J. Brill, 1955). Pp. xii, 227. 175 Bel. Fr.

This work is an introduction to an extensive study of the word *agape* in the New Testament. The style is lexicographical and consists in an investigation of this word in relation to its synonyms, *stergo*, *erao*, and *phileo*; and of its background in classical Greek, in LXX, and in Judaism. It contains indices of French, Greek, Hebrew, and Latin terms and one of NT references.

OPINION:

337r. K. STENDAHL (in *JBL* 75 ['56] 64-65) finds that Spicq's method, as compared with earlier studies, is not revolutionary, but has great value in the number of nuances it explains. Against the common view of *agapao* as a "harmless" word, he finds it to have a distinctive character. The treatment of *'aheb* and *agapao* in the OT and in the documents of Judaism suggest the limitation of the lexicographical approach. The treatment of intertestamental material suffered from this approach also. Studies like S's are deeply affected by the understanding of differences in address and "creative milieu." S's book is a bibliographical mine. He has proved with brilliance and skill that Kittel's *Wörterbuch* is no substitute for first-hand contact with the background of biblical terminology.

338r. M.-E. BOISMARD (in *RB* 63 ['56] 469-470) thinks that biblical scholars will perhaps not find many new insights into the OT concept of charity, but they will be happy to find an impressive number of profane texts which will give them a better understanding of the origin of the Christian notion of love. Especially noteworthy is the excellent development of the notion of friendship in Aristotle. The documentation is abundant, precise, clear, and used with competence.

339r. H. H. ROWLEY (in *ExpT* 67 ['56] 220-221) commends the book as a learned and valuable study. Careful study of the evidence here collected will justify more cautious statements than are sometimes made. Although the view that *agape* expresses a spiritual love is not uncommon, it should be noted that it is used in various passages in the OT to express an emotional sentiment.

BOOK (340r-342r):

C. A. PIERCE, *Conscience in the New Testament*. Studies in Biblical Theology, No. 15. (Chicago: Alec R. Allenson, 1955). Pp. 151. \$1.50.

This monograph is a "study of syneidesis in the NT; in the light of its sources, and with particular reference to St. Paul: with some observations regarding its pastoral relevance today." The book contains an analytic index to all usages found in Greek sources and an index to biblical references.

OPINION:

340r. JOSEPH GRASSI (in *CBQ* 18 ['56] 106-107) says that the author has presented a valuable contribution to biblical studies. P regards it as certain that the NT writers took over *syneidesis* from the Greek world without transforming it. This, however, is open to debate. Even if conscience has undergone more than a mere addition and completion in the NT, his conclusions regarding the misuse of the modern word, conscience, as a common sense guide to action whether present or future, remain valid.

341r. D. E. H. WHITELEY (in *JTS* 7 ['56] 117-118) notes that in explaining 1 Cor 8:10, the author does well to stress the fact that the dominant meaning of *syneidesis* is remorse. The rendering in 1 Pt 2:9, "an awareness of God shared with fellow Christians," is most attractive, although it involves a widening of the term *syneidesis*. The chapters dealing with conscience in the modern world concern a subject which really needs separate study. The author has made a concise and valuable contribution to his subject.

342r. C. E. FAW (in *JBL* 75 ['56] 65-66) admits that, although his procedure within chapters is frequently circuitous, his style heavy and lacking in lucidity, the general progress of the author's thought is well marked and his factual evidence and logic cumulative. As a scholar he has made an invaluable contribution to our knowledge of this important Christian concept. It would seem, however, that as a churchman Pierce is inclined to impose his linguistic strictures too rigidly upon modern thought, steadfastly insisting upon regarding conscience today as a completely subordinate "last resort," negative and individualistic faculty.

THE SYNOPTIC PROBLEM

BOOK (343r-345r):

L. Vaganay, *Le Problème Synoptique*. (Paris & Tournai: Desclée & Co., 1954). Pp. xxii and 474.

Cf. also "Autour de la question Synoptique," *ETL* 31 ('55) 343-356. (NTA May 1956 no. 44).

This book presents a new (and now well known) solution to the Synoptic problem. In brief: the Aramaic Matthew (attested to in the tradition which rests on Papias) is postulated as the original Synoptic source, along with a lost document, "S." Mark depends on this original Matthew, as do the present Greek Matthew and Luke, though they both depend on Mark, as well. The article in *ETL* is in rebuttal to J. Levie's detailed criticism in *NRT* (74 ['54] 688-715 and 812-843), "L'Évangile araméen de S. Matthieu est-il source de l'évangile de S. Marc?"

OPINION:

343r. L. G. FONSECA (in *Biblica* 37 ['56] 349-360) writes a long review of V's theory, examines it in great detail, praises the industry and scholarship displayed, yet doubts that it says the final word.

344r. AUSTIN FARRER (in *JTS* 7 ['56] 105-107) examines V's theory as well as Levie's attack. He finds Levie has the better of the argument, but feels V's book is quite valuable since his work "contains excellent incidental observations." This is not the perdition of faint praise, for "few of us read a treatise on *Le Problème Synoptique* with any idea of buying the grand synthesis." F finds V almost convincing in his argument that Luke depends on an older version of Mt.

345r. PAUL E. DAVIS (in *JBL* 75 ['56] 66-68) gives a long synopsis of V. Generally speaking, he remains non-committal, but feels "this vigorous treatment . . . will force NT scholars to wake up and rethink their own positions."

BOOK (346r-347r):

AUSTIN FARRER, *St. Matthew and St. Mark*. The Edward Cadbury Lectures 1953-54. (Westminster: Dacre Press, A. and C. Black Ltd., 1954).

F, seeking a principle of arrangement in St. Mark's Gospel, is sure that there is "a master symbolism unifying the narrative basis of the Gospel." Mark has arranged his material in accordance with a number of patterns, some numerical, some prefigurative. For instance, twelve, the number of the tribes of Israel, is a key figure. F applies it successively to the apostles, to Christ's miracles, to the loaves which were multiplied, etc. There are a half dozen similar themes in the book.

OPINION:

346r. C. K. BARRETT (in *JTS* 7 ['56] 107) is quite definite in his disagreement with F's thesis. His strongest objection is to the "improbabilities and special pleading which strain the credulity of the reader of this book." B feels that F has had recourse to "doubtful expedients" to prove his arguments. The apocalyptic use of numerical symbolism seems highly exaggerated to B, and he wonders why the key to Mark's Gospel would have been immediately lost until suddenly discovered by F centuries later.

347r. F. W. BEARE (in *JR* 35 ['55] 254) states that F has indicated new lines of research which give promise of fruitfulness, but that the validity of his conclusions remains to be tested by further study.

ATLAS, LEXICON, HISTORY

BOOK (348r-352r):

L. H. GROLLENBERG, *Atlas van de Bijbel*, in cooperation with A. van Deursen. (Amsterdam-Brussels: Elsevier, 1954). *Atlas de la Bible*. Translated and adapted by R. Beaupère, with preface by R. de Vaux, 2nd edit., (Paris-Brussels: Elsevier, 1955). *Atlas of the Bible*. Translated and edited by M. H. Reid and H. H. Rowley. (London: Nelson, 1956). 70s.

OPINION:

348r. R. TORBET (in *Blackfriars*, 37 ['56] 491-492) praises the archaeological and topographical photographs, especially the aerial views. The text "is astonishingly successful in combining a sober critical appraisal of the results of modern scholarship with a refreshingly clear exposition of the theological meaning of the Bible as a whole."

349r. H. VAN DEN BUSSCHE (in *ColBG* 4 ['54] 380-382) lists 17 misprints noted in the Dutch edition and makes a few criticisms pertaining to the OT. He has high praise for the work as a whole.

350r. A. VINCENT (in *RScRel* 30 ['56] 283-284) praises especially the skill whereby maps, photographs, and text complement one another so perfectly in giving an accurate idea of the land and its history. The maps with red historical overprint, enable one to review at a glance the events of an entire period.

351r. V. PAVLOVSKY (in *VD* 33 ['55] 300-303) also singles out the maps for commendation. He lists a number of inaccuracies and possible improvements, all pertaining to the OT. Misprints in the French edition are noted.

352r. A. GELIN (in *AmiCl* 65 ['55] 428) picks the photographs as the outstanding feature of the book.

BOOK (353r-355r):

Evangelisches Kirchenlexikon. Kirchlich-theologisches Handwörterbuch unter Mitarbeit von R. Frick, H. H. Harms, W. Joest, H. Noack, K. D. Schmidt, G. F. Vicedom, H. D. Wendland, H. W. Wolff, Hrg. von H. Brunotte und O. Webber. (Göttingen: Vandenhoeck, 1955 ff.) Lfg. 1-7. Quarto 640 Kol. Je Lfg. 4.80 DM.

The first seven sections ("A und O" through "Deutschland") of this new contribution to the sphere of religious encyclopedias give evidence that the completed three-volume work will be a splendid source for general information on Protestantism, and especially Lutheranism. Its approximately 16,000 key-words will give moderately full coverage on a wide range of subjects, including the-

ology, controversy, law, history, liturgy, archeology, and missions, and will be of use to clergymen, teachers, students, publicists, as well as to all those interested in the work and life of modern Protestantism.

OPINION:

353r. C. MARTIN (in *NRT* 77 ['55] 996-997 on Lief. 1-5. and *NRT* 78 ['56] 214 on Lief. 6-7) believes that, though works like the *Realenzyklopädie* and *Religion in Geschichte und Gegenwart* will remain indispensable, this lexicon will bring the older encyclopedias up to date and complement them. Objectivity and accuracy in the articles are praiseworthy, especially with reference to treatment of Catholic positions on theology and practice. The bibliography is generally up to date, but shows some lacunae in foreign literature. The work is of primary interest to Protestants, especially Lutherans, but is recommended to Catholic scientific institutions and faculties of theology, and to specialists on Protestantism.

354r. BACHT (in *Scholastik* 31 ['56] 282 on Lfg. 1) thinks that the lexicon gives a "first answer" to all questions. Borrowing from older encyclopedias avoids unnecessary double-handling of some topics. The appearance in sections makes purchase easier for students and gives the reader some information on topics that will be treated more fully in later sections. Open-minded treatment of matters Catholic—especially the article on indulgences—and rich use of Catholic literature is commendable. The whole tone of the work is an evidence of the growing tendency toward unity among the various Protestant churches.

355r. F. NOBER (in *Biblica* 37 ['56] 381-383. on Lfg. 1-5) calls it a worthy counterpart to the *Biblisches-Theologische Wörterbuch zur Lutherbibel* and the *Evangelische Soziallexikon*. A pleasing arrangement of material features the inclusion of "framework" articles that allow for greater concentration of facts and persons. The reporting of Catholic questions is, on the whole, remarkably accurate; and particular praise is due the articles of K. E. Skydsgaard. Some exceptions to this virtue of the encyclopedia, however, are indicated: the article by K. Stürmer on apologetics, the treatment of Christ's knowledge of the Palestinian canon of Scripture, and the treatment of early Christian honor paid to images. The bibliography, also, shows lacunae, not only in respect to Catholic works.

BOOK (356r-358r):

WERNER FOERSTER, *Neutestamentliche Zeitgeschichte, v. I, Das Judentum Palästinas zur Zeit Jesu und der Apostel*, 2nd ed. (Hamburg: Furche-Verlag, 1955). 248 pp. DM 12.80.

This study is the twenty-sixth of a series on the earliest Christian message (*Die urchristliche Botschaft*) and the first (of two) volumes on the history of the NT epoch. It deals with Palestinian Judaism in the period of the NT. F clearly explains the points of similarity between Judaism and NT customs,

while he notes that the attitude of the people towards Jesus Himself, the king of the people, accounts for the singular position of Christianity in Palestine. The book is divided into three main chapters. (1) The historical events from the Babylonian Exile up to the fall of Jerusalem. (2) The political, social, cultural, and economic conditions of Palestine in the time of Jesus. (3) The Jewish religion itself and in some of its main sects (Sadducees, Zealots, Essenes, and Pharisees).

OPINION:

356r. S. VERNON McCASLAND (in *JBL* 75 ['56] 58) praises F's second edition especially for the incorporation of recent discoveries and publications affecting the history under discussion. McC notes the difficulty of separating Palestinian from Hellenic Judaism, since Palestine had many traces of Hellenic culture at the time of Christ.

357r. DAVID DAUBE (in *JTS* 7 ['56] 101) calls the style "lucid and attractive, and the scholarship impeccable and up to date." D admires the treatment of the rabbinic background, and especially of the complexity of rabbinic theology. D finds that the minor flaws concerning Hellenic influence and the Passover liturgy do not detract from F's achievement.

358r. M.-E. BOISMARD (in *RB* 63 ['56] 475) notes the improvement in this second edition, especially in the second chapter of the book, amplified to serve as a general introduction to the forthcoming second volume (on the Hellenic world of NT times). B finds the incorporation of the Qumran findings most enlightening on the doctrine of the Essenes. A new appendix contains valuable material for further study on the Jewish religion at the time of Christ, indicating recent scholarly publications on this subject.

SENSUS PLENIOR

BOOK (359r-362r):

R. E. BROWN, *The Sensus Plenior of Sacred Scripture*. (Baltimore: St. Mary's University [Roland Park], 1955). Pp. xiv-161. \$2.00 (Postpaid).

This doctoral dissertation treats a difficult, primary, and moot question in theology. The first two chapters present the background of the problem. The first chapter treats the various senses of scripture, the literal, typical, consequent, and accommodated. Chapter two is a brief history of exegesis. The third chapter highlights the exegetical problems which *sensus plenior* is intended to meet. The final chapter presents the definition, division, and examples of the fuller sense and answers the objections against it. The work concludes with a list of over twenty definitions of *sensus plenior* offered by recent writers and a selective bibliography.

OPINION:

359r. F. L. MORIARTY (in *TS* 16 ['55] 398-399) thinks Brown has presented an objective and complete study of the fuller sense which will help to bring

order to the debate on it. He has distinguished clearly the various senses of Scripture, briefly chronicled the history of Jewish and Christian exegesis, and in the best chapter explained and defended the fuller sense.

360r. J. A. O'FLYNN (in *IrTQ* 22 ['55] 275-276) praises the logical arrangement of the work, the painstaking elucidation of the various themes which come up for analysis, and the moderation with which the conclusions are put forward. He thinks it provides a useful general review of the problem and of the arguments on both sides.

361r. R. E. MURPHY (in *CBQ* 17 ['55] 502-505) finds B's study solid, judicious, and a real contribution to a difficult theological problem. It is invaluable for its bibliography and rich footnotes. The authoritative and theoretical aspect of the fuller sense is established. The task remains to work it out in actual exegesis, for M disagrees with some examples of such exegesis as proposed by B.

362r. J. M. T. BARTON (in *JTS* 7 ['56] 294-295) notes that this is the first attempt to strike a balance between the opinions of the friends and enemies of the fuller sense. Brown should be praised for his fairness to his opponents, his real perception of the issues, and his readiness to make full use of his authorities (while not being in bondage to them); but there is need for more exegetical evidence than he has been able to give in this work.

BIOGRAPHICAL NOTES

BONSIRVEN—Joseph Paul Bonsirven, S.J., was born in Lavaur in the province of Tarn, France, in January, 1880. Having studied at St. Sulpice at Toulouse, and at Rome, he was ordained in 1903. He entered the Society of Jesus in 1919, and was assigned to the Catholic Institute of Toulouse. Later, he taught in the Scholasticates of Fourvière and Enghein. At present, he holds the chair of New Testament Exegesis at the Pontifical Biblical Institute, Rome. He devoted himself to the study of Judaism, both ancient and modern, and is an authority on Talmudic and Jewish questions. He has published on St. John and St. Paul, and has contributed heavily to reviews and encyclopedias.

BULTMANN—Rudolf Karl Bultmann, Lutheran theologian, was born in Wiefelstede, Germany, on August 20, 1884. He was Professor of Theology at the University of Marburg for 34 years, with brief periods also at the Universities of Breslau and Giessen. He retired in 1951. A specialist in early Church history and exegesis, he was one of the founders of the school of form-criticism in biblical study. His work, *The New Testament and Mythology* (1941), started a lively controversy, still continuing, on "demythologizing" the New Testament narratives to adapt them to the modern mind. This theory is discussed in several articles abstracted in our previous and present issues.

CULLMANN—Oscar Cullmann, French Lutheran theologian, was born in Strasbourg, Germany, in 1902. He began his career in 1925 as a teacher of Greek and German, and in the following year he became the Director of the Protestant Seminar in Strasbourg. Between 1927 and 1938 he held successively the positions of Lecturer in New Testament Greek, Professor of New Testament, and Professor of Early Church History, all at the University of Strasbourg. At present, he is Professor of New Testament and Early Church History at the University of Basel, Switzerland (since 1938), and Professor of the Study of Early Christianity at the Sorbonne, Paris (since 1949). He is a prominent author on eschatology, exegesis, primitive Christianity, and the origins of the Papacy.

DODD—Charles Harold Dodd, Anglican minister and theologian, was born in Wrexham, North Wales, on April 7, 1884. At different periods between 1915 and 1949, he was professor of various biblical subjects at the Universities of Oxford, Manchester, and Cambridge, and at Union Theological Seminary, New York. Since 1950, he has been General Director of the New Translation of the Bible. He has lectured at Yale, Harvard, Princeton, and at several other universities and seminaries of the Eastern United States. Since 1916, his numerous publications have been nearly exclusively on New Testament theology and exegesis.

VACCARI—Alberto Vaccari, S.J., orientalist and biblical scholar, was born in Bastido dei Dossi, near Pavia, Italy, on March 4, 1875. He began his scholarly career as a professor of classical languages. Since 1912, he has been Professor of Exegesis at the Pontifical Biblical Institute, Rome. From 1929 to 1953, he was the director of the periodical *Verbum Domini*. In 1942, he published an Italian translation of the Bible from original texts. He has written widely on the Early Church Fathers, as well as on the books of both the Old and the New Testament.

VINCENT—Louis Hugues Vincent, O.P., was born on August 31, 1872, at St. Alban-de-Vorèze in the province of Isère, France. He entered the Dominican Order in 1890 at Ryckolt, Holland, and was ordained in 1895. He was assigned to the École Biblique in Jerusalem, working under Père Lagrange. Since 1896 he has contributed to journals, especially to *Revue Biblique*, frequent articles on historical, topographical, geological, and archaeological subjects. Some of his most valuable contributions are his reports, maps, diagrams, etc., on Emmaus, Jericho, and the walls of Jerusalem.

BOOKS RECEIVED

Bouyer, Louis. *Le quatrième évangile. Introduction à l'évangile de Jean, traduction et commentaire*. 3^e édition. "Bible et Vie Chrétienne." (Tournai-Paris: Casterman. Editions de Maredsons, Belgique, 1956). 239 pp. (no price given).

Daniel-Rops. *The Book of Life. The Story of the New Testament*. (New York: P. J. Kenedy and Sons, 1956). 154 pp. \$3.75.

Heinisch, Paul. *Christ in Prophecy*. Translated by William Heidt, O.S.B. (St. Paul, Minnesota: The Liturgical Press, 1956). 279 pp. \$6.00.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Editor F. Stier. III. 1954-1955. Heft 1-2. (Dusseldorf: Patmos Verlag, 1956). xii and 232 pp. DM 34.

Of volume II, Heft 1-2 Professor H. H. Rowley (*Book List*, 1956) said, "It contains the titles of 1,547 articles bearing on the Bible, which have appeared in the 393 periodicals under survey. Almost every entry contains a summary of the articles concerned. An international team of more than fifty scholars has co-operated in its preparation, and their service to scholarship is beyond all praise. The entries are classified according to subject, and there is an author index. No one who is interested in research on any Biblical subject can afford to neglect this tool."

Murphy, Roland E. *The Dead Sea Scrolls and the Bible*. (Westminster, Maryland: The Newman Press, 1956). 116 pp. \$1.50.

Proceedings: Second Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine (University of Notre Dame, April 2-3 1956). (Washington: Dunbarton College of Holy Cross, 1956). 131 pp.

Chalmer E. Faw, "The Heart of the Gospel of Mark," *JBR* 24 ('56) 77-82.

J. Philip Hyatt, "The View of Man in the Qumran 'Hodayot,'" *NTS* 2 ('56) 276-284.

———, "Yahweh as 'The God of My Father,'" *VetT* 5 ('55) 130-136.

NEW ABTRACTORS

The following scholars have agreed to cover publications for NTA: J. Bligh (Rome), J. Blinzler (Passau), R. Bürck (Trichinopoly, India), M. J. Dahood (Rome), J. Dalton (Pymble, N.S.W.), L. Johnston (Ushaw, Durham), I. Mausolf (Marathon, Wis.), F. J. McCool (Woodstock, Md. and Rome), R. North (Jerusalem), V. T. O'Keefe (Woodstock, Md.), H. Willmering (St. Marys, Kans.). J.-L. D'Aragon (Montreal) has been directing some of his students in the making of abstracts. A. Jones (Upholland, Lancs.) and J. L. McKenzie (West Baden, Ind.) have organized similar groups.

PUBLICATIONS OF WESTON COLLEGE PRESS

A. C. Cotter, S.J. *Theologia Fundamentalis*. 2nd edition. 1947. 737 pages. \$6.00.

———. *The Encyclical "Humani Generis" with a Commentary*. 2nd edition, 1952. 114 pages. \$1.00.

———. *ABC of Scholastic Philosophy*. 4th printing. 434 pages. Cloth Bound \$3.25. Paper Bound \$2.50.

———. *Natural Species*. 274 pages. \$2.00.

Frederick L. Moriarty, S.J. *Foreword to the Old Testament Books*. 118 pages. \$1.00.

John C. Ford, S.J. *Depth Psychology, Morality and Alcoholism*. 88 pages. \$1.00.

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An abstract is an objective summary of an article or review. The contents of an abstract, therefore, are not necessarily the opinions of the editors of NEW TESTAMENT ABSTRACTS; the views offered on disputed biblical questions remain the opinions of the original authors.

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ABBREVIATIONS

Well-known theological sources, handbooks, and collections are cited by initials only, in italics, without periods, e.g., *PG* and *PL* for Migne's collections, *DB* for Denzinger's *Enchiridion*, *DTC* for *Dictionnaire de théologie catholique*, etc. But the following abbreviations, without periods, are not italicized in NEW TESTAMENT ABSTRACTS:

DV	Douay Version	NT	New Testament
KJV	King James Version	OT	Old Testament
LXX	Septuagint	RSV	Revised Standard Version
MT	Massoretic Text	SS	Sacred Scripture

SIGLA

r indicates abstract of a book review

* indicates a non-Catholic author or publication

PERIODICAL ABSTRACTS

INSPIRATION, TEXTS, VERSIONS, INTERPRETATION, NT GENERAL

363. E. BENVENISTE, "Études sur quelques textes sogdiens chrétiens," *JA* 243 ('55) 297-338.

B studies unpublished Turfan manuscripts containing a Sogdian gospel based on the Peshitta, as well as a new Acts of Martyrs and an Antirrheticus of Evagrius of Pontus.—R. N.

364. W. J. DALTON, "St. Jerome on the Inspiration and Inerrancy of Scripture," *AusCRec* 33 ('56) 313-320.

St. Jerome is a model for the modern Catholic exegete in the way he faced the Scripture problems of his day. His teaching on inspiration is incomplete and fragmentary, but touches the main elements. The divine nature of the Scriptures is an idea underlying all that he wrote. He did not get very far towards the solution of the problem presented by the two authors at work, God and the human writer; but he did insist that the human writer is truly an author and so reveals his personality in his work. Despite later misunderstandings of his views on the inerrancy of the Bible, he upheld this truth with the greatest tenacity and vigour, and that in the face of the greatest difficulties. The modern renaissance of biblical studies is strikingly in accord with his spirit.—W. J. D.

365. A. DESROCHES, "L'élément formel de l'inspiration," *RUO* 26 ('56) 215-234.

The Fathers early recognized that God directly influenced the product of the inspired writer. Any investigation of the intellectual nature of inspiration should not overlook the importance of the cooperation between God and the inspired writer according to Augustine, whose ideas were philosophically explained and accommodated to the Aristotelian theory of knowledge by St. Thomas. Two notions, instrumentality and the intellectual character of inspiration, led St. Thomas to give primacy to inspired judgment; for truth is to be found first in the judgment of the intellect. As human knowledge consists in acquiring ideas and passing judgments on them, the gift of prophecy may stress either element or both, but the formal element of inspiration is found in the judgment. The precise roles of speculative and practical judgment are matters which call for greater development by scholars.—A. J. J.

366. W. EICHRODT, "Ist die typologische Exegese sachgemässe Exegese?" *TL** 81 ('56) 641-654.

In recent years typology has received much attention from J. Daniélou, J. Coppens, H. Bornkamm, D. Lerch, G. von Rad, and F. Baumgärtel. Not to

be confused with allegory, nor with the exhortatory application of an OT event to a present situation, typology is the correspondence between the Old and New Testaments such that objects of the one (types) foreshadow corresponding objects of the other (antitypes). The justification for seeing this correlation arises from the conviction that with Christ a new era of salvation commenced and that the hand of God has manifestly directed all the past toward this new era. Against typological exegesis some have argued strongly, among them R. Bultmann and F. Baumgärtel. The objection has been raised that typology supposes a concept of history prevalent in the ancient East but quite foreign to Israel, namely, that events are repeated in a recurrent cycle. To this, one may reply that in the Bible the past is considered to be pointing toward a future eschatological era (a relation of *Urzeit* to *Endzeit*). Another difficulty presented is that the types are not truly historical events and that the OT view of history differed essentially from ours. On examination, however, this difficulty is not a decisive one. Granting even the value of typology, one can claim that its use does not fall within the province of the exegete whose task concerns the explanation of the word. A more accurate concept of the exegete's function, however, would include the exposition of the full meaning of the text including its setting in the history of salvation. Finally, typology admittedly begins with a presupposition, namely, that salvation appeared in Christ and that God has for centuries been preparing for that event. Fortunately, in recent times scholars are recognizing that such an assumption is no more arbitrary or purely subjective than assumptions commonly used in other sciences.—J. J. C.

367. R. E. GIBSON, "Communicating the Gospel," *Interpretation** 10 ('56) 400-410.

Though preacher communication (and hearer response) is essential to the Church's life and man's salvation, it presents a tremendous problem. The difficulty stems from many fonts. (1) The gospel message is partially a mystery. (2) Its language necessarily expresses a paradoxical meeting of history and infinity in terms which many logical positivists regard as essentially emotional and, at best, casually related to rational truth. (3) Laymen expect its message to be stated in simplifications and are therefore prone to accept the inadequate or the irrelevant (e.g., the unity movement and N. V. Peale's, *Power of Positive Thinking*) as of the faith. (4) Recent, praiseworthy theological development (e.g., Karl Barth's work) broadens the chasm between religious truth and the laity. (5) Preachers are often unaware of the real problems of modern man to which the gospel must be applied. (6) Modern man by no means realizes his essential sinfulness. He cannot therefore accept the gospel addressed to him on this essential but subjectively meaningless level. Solution: The preacher must work towards a total affirmation, i.e., an oblation (independent of final scientific conclusions) of the whole self to God. He must testify to the gospel as the sole and ultimate answer to man's sinfulness and

life's tragedies. And he must do so despite the fact that absolute certainty regarding the gospel message is impossible.—M. E. C.

368. S. GIET, "Un procédé littéraire d'exposition: l'anticipation chronologique," *Revue des Études Augustiniennes* 2 ('56) 243-253.

In the parable of the Wedding Feast, Mt 22:2-9, Christ pictures the king as first sending out his armies to punish the murderers of his servants and only then proceeding to invite others to replace his intended guests. Vaccari has pointed out that this represents an inversion of the chronological sequence of events. A study of Flavius Josephus and other ancient historians shows that chronological anticipation was a common procedure in antiquity. At times, adequate indications of the anticipation are supplied by the author so that no confusion results, but this is not always the case. As a result, a writer may mention the same event several times in different connections without any sign that he is doing so. Consequently, when the same sort of event is repeated in the course of a narrative, one should not jump to the conclusion that it actually happened twice. Thus, in Acts 11:28-30 and 12:25, Luke, in whose writings the device of chronological anticipation is frequent (e.g., Lk 1:80, 3:20, 4:37 and Acts 8:1), mentions twice a trip made by Paul and Barnabas from Antioch to Jerusalem for the purpose of bringing alms to help the victims of a famine. The second mention occurs in its correct chronological sequence; the first is an instance of chronological anticipation in connection with the prediction of the famine by the prophet Agabus.—W. F. M.

369. A. GIL ULECIA, "En el Centenario de la Biblia de Gutenberg" *EstBib* ('56) 279-285.

Der Text der Gutenbergbibel zu ihrem 500 jährigen Jubiläum untersucht (volume VII of the collection *Bonner Biblische Beiträge*) by H. Schneider of Gutenberg University, Mainz, vindicates the true importance of Gutenberg's Bible from a study of old Bible MSS preserved in the libraries of Darmstadt, Frankfurt, Giessen, Coblenz, Mainz, Munich, Würzburg, London, Paris, and Rome. The substantial reproduction in the Gutenberg Bible of the standard Sorbonne text (despite marked differences known to scholars) led H. Quentin to the conclusion (often repeated since his "Mémoire sur l'établissement du texte de la Vulgate," Paris: 1922) that Gutenberg merely universalized the Sorbonne text. Schneider's survey of 81 chapters in 34 MSS of the 6th to 13th centuries (by means of the critical apparatus of the Benedictine edition of the Roman Vulgate) shows that, of 249 variations, 179 are Parisian—a fact that explains why Gutenberg's text is substantially the same as the Sorbonne text. However, in the same 81 chapters, there are 228 readings peculiar to the Gutenberg text. Schneider compares these with 44 MSS of the 13th, 14th, and 15th centuries, most of them from the city or region of Mainz, and concludes that 26 of the MSS coincide with the peculiar readings of the Gutenberg text. Thus, it is clear that Gutenberg's text not only has a source in common with

the Sorbonne text but also has a tradition that is peculiar to it and well-rooted in the Rhine area.—F. A.

370. N. A. HUFFMAN, "Revised Catalogue Data on Greek Gospel MSS in Italy," *NovT** 1 ('56) 156-160.

The lists compiled around 1900 by Gregory and Von Soden are still remarkably complete, but here some revisions are indicated because of the loss or the moving of MSS. Their location and condition is given accurately, but H did not check the catalogue descriptions thoroughly. He did not complete the check at the Vatican and St. Mark's in Venice but presumes they are intact. At Turin a fire in 1904 destroyed all Oriental codices except one, most of the French, some Greek, Latin, and Italian. The others were damaged and restored with varying success. At the National Library, Naples, are MSS taken to Vienna in 1714-33 and returned to Naples after World War I. Ferrara Univ. Lib. 187 (c. 1334 A.D.) is divided into modern chapters. H gives lists and descriptions of these MSS as well as those at Palermo, Rome, and Syracuse.—J. T. B.

371. V. MARTIN, "Un nouveau codex de papyrus du quatrième Evangile," *ETL* 32 ('56) 547-548.

The Bodmer Library in Cologne near Geneva possesses a papyrus codex containing the first fourteen chapters of the Gospel of John. The sections of which it is composed do not have the same number of leaves, are in general well preserved, and give evidence of an archaic binding system. The small, almost squared format is like that of the Rylands papyrus 457 and the Egerton 2, both of which are dated in the second century. The script is uncial, carefully done. The manuscript belongs to the Roman epoch, and the reign of Diocletian can be set as the lower limit. It is certainly not before 150 but is undoubtedly a witness of remarkable antiquity and the most extensive of the papyri on this Gospel. The only important lacuna is the leaf containing 6:11-35. The variant readings do not modify the usual form of the Gospel. The codex does not have 5:4 (the angel at the pool) nor 7:53-8:11 (adulterous woman) but does have *ou gar sunchrontai hoi Ioudaioi Samareitais* of 4:9. Generally speaking it sides with Sinaiticus and Vaticanus though a good century earlier than they are.—V. O'K.

372. L. H. SIBERMAN, "Survey of Current Theological Literature," *Judaism** 5 ('56) 357-364.

Jacob Taubes in his article, "Theology and the Philosophic Critique of Religion" (*ZRG* VIII, 2), questions the value of the new biblical theology. Theology has the task of transferring the original symbols in a new fashion to fit the present situation. These symbols arose at a point in history, but now they no longer coincide with man's experience. Therefore a transfer must be

made. Taubes traces the thought of K. Barth through the successive editions of his *Commentary on the Epistle to the Romans* to the *Kirchliche Dogmatik*. The study of Romans was an attempt to arrive at the God beyond conventional theology. *Dogmatik*, Taubes says, is "a witness of the creative situation." The time has come when theology can do without the support of canon and classical authorities. S holds that the Bible spoke "not *through* a system, but *to* the situation to man. The Bible was the Word (*dibbur* not *logos*) speaking to the need of the hour."—R. V. D.

373. N. G. SMITH, "Imagination In Exegesis," *Interpretation** 10 ('56) 420-426.

Man's creative imagination has greatly advanced the frontiers of human knowledge. Even Scripture itself is the product of inspired religious imagination. The Psalmist speaks of the Lord as his shepherd. Therefore both creative and sympathetic imagination are needed for interpreting and reading the Bible. To determine the total meaning of a Scripture text all lexical and grammatical aids are essential, but the final and fruitful step is the interpreter's imagination trying to determine what is said and perhaps why it is said in that particular way. Sometimes a text means less than it says: "If thy right hand offend thee, cut it off and cast it from thee." At other times a text may mean more than it says: "As a father pitieth his children, so the Lord pitieth them that fear him." Since the Bible is partly poetic, we must read it with a sympathetic imagination. If we imagine the sensations and emotions of the poet in a particular situation, then we share his experience and capture his meaning. An invaluable aid to exegesis, therefore, is the reconstruction of a historical setting. When Jesus decided to return to Judea, Thomas said, "Let us also go, that we may die with him." Was Thomas fatalistic or loyal? By going back in imagination we examine the situation and its psychological factors. Of course such exegesis is always built on facts. Imaginative insight faces the facts. It does not fabricate fantasies.—J. B. G.

374. K. WEITZMANN, "Narration in Early Christendom," *AJA* 61 ('57) 83-91.

One of six papers in a symposium entitled "Narration in Ancient Art," this article traces the development of storytelling by pictures. Papyrus rolls were early illustrated with individual sketches. With the change to parchment codices, these sketches were condensed into an extended cyclic narrative representing in a single frame several phases of one episode. These miniature cycles were further abbreviated when copied by monumental artists in mosaics and frescoes. From similarities between manuscript illustrations of Christian bibles and earlier frescoes in a synagogue, W tentatively postulates a common archetype, Jewish manuscript illustrations, on which Christian artists depended. Several plates illustrate the article.—L. J. O'T.

375. H. ZORN, "Notes on Translation of the Malayalam Bible," *CTM** 28 ('57) 110-117.

Malayalam is used along the southwest coast of India. The rule "If in doubt, translate literally" is fallacious because a literal translation may cause more misunderstanding than a clumsy effort at an equivalent effect. Isolated words cause the greatest problem; for God *Daivam* is used, a word with common gender and not the masculine word. Certain figures and comparisons cause difficulty because their basis is unknown to the people. The use of honorific titles causes difficulty because of popular usage. Theological expressions often force the translators to give a new meaning to a Hindu word or to coin a new word. Precisions found in Malayalam and not found in Hebrew or Greek can cause difficulty.—J. O'R.

GOSPELS (GENERAL)

376. BALTOWSKI, "Gdzie Apostołowie byli w czasie męki Pana Jezusa?" ["Where were the Apostles during the Passion of the Lord Jesus?"] *Ruch Biblijny i Liturgiczny (De Actione Biblica et Liturgica)* 9 ('56) 82-92.

The common opinion that the apostles were absent throughout the Passion of our Lord does not do justice to the pertinent NT passages. The prophecy Mt 26:31-32 has the word *tonight*, which clearly indicates that the prophecy was to be fulfilled that very night and does not extend to the next day. On that night, the command not to resist with force (Jn 18:11, Mt 27:52, Lk 22:51) and the surrender of our Lord to the enemies caused the apostles' flight (Mt 26:56, Mk 14:50). From this point in the Passion, except for Judas' betrayal, Peter's denial, and John's presence beneath the cross, there is no explicit mention of the apostles.

Were the apostles present on Calvary? We know John was there. As for the others, Lk 23:49 distinguishes clearly between the common people *ochloi*, and our Lord's acquaintances *gnostoi*, who are not the pious women. There is no reason to exclude the apostles. Moreover, Mt 27:62-65 indicates that the Pharisees were aware of the disciples' presence on Calvary. This interpretation cannot be contradicted by the fact in Jn 20:19 that "... the doors were shut, where the disciples were gathered together, for fear of the Jews," because this text refers to the evening of the third day after the Crucifixion. They shut themselves up only when they heard the slanders being spread against them by the bribed soldiers. Thus Lk 23:49 ("... all His acquaintances ... stood afar off, beholding these things") may be taken as the vindication of their presence on Calvary.—J. C. J.

377. H. BOUMAN, "The Baptism of Christ with Special Reference to the Gift of the Spirit," *CTM** 28 ('57) 1-14.

By the baptism certainty was effected in John that the mission of Jesus was divinely wrought. The descent of the Spirit signified the public declaration

from the Father that the Messianic work of Jesus in His threefold office was to begin. The soteriological aspect is paramount. The voice from heaven is a most remarkable demonstration of the Trinity.—J. O'R.

378. J. BRINKTRINE, "Die Selbstaussage Jesu *Ego Eimi*," *TG* 47 ('57) 34-36.

In all four Gospels our Lord repeatedly speaks of Himself as *ego eimi*; e.g., while walking on the Sea of Galilee, Mt 14:27; Mk 6:51; Jn 6:21; which translators and exegetes render, "it is I"; again when Christ appears to His apostles after the Resurrection, Lk 24:36, 39. B finds this interpretation too weak, because *ego eimi* expresses more than the mere human identity of Jesus. He substantiates this by citing Jn 8:24, 28, 57 ff., where Jesus is defending His divine sonship and equality with the Father; also in Jn 13:18 f., where He foretells His betrayal. In these passages *ego eimi* clearly indicates Christ's divine nature. Compare these NT passages with the LXX version of Dt 32:39; Is 43:10; 46:4, and no less than thirty passages in Ezechiel, and notice that *ego eimi* identifies the God of Israel. Therefore, in the above mentioned NT passages *ego eimi* identifies Jesus Christ with Yahweh, and is an echo of *ego eimi ho on* (Ex 3:4). This interpretation brings the Synoptic Gospels closer to the Fourth Gospel in maintaining the divinity of Jesus Christ, and no longer makes Mt 11:27 stand out like an isolated passage.—H. W.

379. N. KRIEGER, "Barfuss Busse Tun," *NovT** 1 ('56) 227-228.

John the Baptist claimed he was not worthy to bear Christ's sandals (Mt 3:11). Does this expression, especially since it differs from that used by the other Evangelists in the corresponding places (Mk 1:7, Lk 3:16, Jn 1:27), suggest a ritual followed by the Baptist? The Jews had a penitential practice of walking barefoot. Perhaps John demanded the shoes of his disciples as a sign of their willingness to do penance. John cannot demand Jesus' shoes because He does not need the penance to which John calls men. Clearly a metaphor, the expression does, nevertheless, seem to reflect John's practice.—J. B. K.

380. J. MICHL, "Fragen um das Leichentuch von Turin," *TQ* 163 ('56) 129-173.

Ten pages of this article are devoted to a discussion of whether the evidence from the Gospels on the manner of Christ's burial does not exclude all possibility that the Holy Shroud of Turin is genuine. M follows Braun, Zähringer, Card. Innitzer, Blinzler, and Gächter, who all hold, with varying degrees of emphasis, that it is best to be skeptical about the Shroud. Mt 27:59, Mk 15:46 (*eneilêsen*) and Lk 23:53 show that the linen cloth (*sindôn*) was wound round and round the body, and Jn 20:5-7 shows that the head of Christ was covered by a separate cloth (*sudarion*). The Shroud can be neither the *sindôn* nor the *sudarion*; (if genuine) it must have lain flat on the slab of the tomb. Could the Shroud then be another cloth in which the body, still unwashed, was placed temporarily on

Friday night? It seems unlikely that there was no time to wash the body on Friday or that Joseph of Arimathea used the 100 pounds of aloes (Jn 19:39) on Friday evening—the final anointing of the body was to have been done on Sunday morning (Mk 16:1 & par.). Nor is it probable that any of the early Christians would have preserved the Shroud as a relic, since possession of it would have involved permanent ritual uncleanness for the possessor.—J. F. Bl.

381. S. ROSENBLATT, "The Crucifixion of Jesus from the Standpoint of Pharisaic Law," *JBL** 75 ('56) 315-321.

The Dead Sea Scrolls have disclosed the religious ferment which produced a number of religious sects in Palestine in the first century A.D. Of these only Pharisaism and Christianity have survived, and the Pharisees are the principal enemy of the Savior in the NT. Their part in the Crucifixion is still of absorbing interest. The execution by Roman soldiers fits the juridical status of Jews in Judea. The Pharisees offered the most formidable ideological opposition to Jesus of Nazareth. The question is whether the antagonism was such as to lead to a demand for His death. Neither the laxity of His disciples, no greater than that which was not unusual among the common people, nor His sectarian views, which were less removed from Pharisaism than were the views of the Sadducees, were of a character to elicit violence. If the Pharisees were as strict as they are represented in the NT, they could have had nothing to do with either the trial or the Crucifixion, which violated the Law in almost every detail. His claims as stated in the NT could not have been construed as blasphemous under Pharisaic law. It is unlikely that the Pharisees plotted His death at the hands of the Romans; Jewish tradition has always rejected informing on a fellow-Jew to a hated alien government. If Pharisees were among the persons responsible, they must have been a hypocritical type known from other sources and repudiated by Pharisaism. The Crucifixion was an act of the Romans, aided and abetted by Jewish quislings such as Judas Iscariot. The Pharisees were blamed in the NT because Christianity had become a Gentile sect, and it would have been impolitic to blame a Gentile government.—C. H. G.

382. M. SABBE, "Tempelreiniging en Tempellogion," *ColBG* 2 ('56) 289-299.

John early in his Gospel links the cleansing of the Temple with the Jews' request for a sign and Christ's granting the sign of the Temple (Jn 2:13-22). The Synoptics place the cleansing at the end of the public life, at the final official break with the high priests, scribes and elders. Matthew and Mark mention the sign of the Temple in connection with false witnesses at Jesus' trial. When did the cleansing actually take place? Some argue for the chronology of the Synoptics, others for that of John, others for two cleansings; some claim that both accounts are merely symbolic, others that the cleansing occurred early, while the sign of the Temple occurred late. Since, however, the Gospels are not primarily biographies, many chronological questions can

never be answered with certainty. It is better to approach the data from the viewpoint of the literary and theological motives which guided the Evangelists in the process of composition. The Synoptics weave into the structure of Jesus' great discourses a series of pericopes pointing to Christ's death and resurrection, at the climax of which they place the entry into Jerusalem and the cleansing of the Temple. After this the events foreshadowed begin to take place. John has a different literary-theological motivation and, hence, a different structure. Some see in the early presentation of the Cana miracle together with the cleansing an intent to symbolize Christ's revelation of Himself as Messiah, first in Galilee then in Jerusalem, or an intent to symbolize the beginning and end of Jesus' acts. The rest of the Gospel then recounts these acts in detail. John's basic care seems to be to describe the revelation of Jesus first in its relation to the faith of his disciples, then in its relation to the unbelief of the Jews. The Cana-cleansing pericope presents this contrast for the first time; the rest of the Gospel continues it by relating alternately Galilean and Judean episodes. These are not chronologically ordered, but do have as an historical basis several journeys to Jerusalem.

The Synoptics picture Christ's entry into Jerusalem and the cleansing of the Temple as Messianic, in the tradition of a prophetic reformer like Jeremiah, to whom they allude. In John the episode has still more pronounced Messianic character, due to the events of ch. 1 and the allusion to Ps 69 and Mal 3. The pericope also exemplifies John's care to show Christ revealing Himself to His disciples, a revelation fully understood only after Christ's Resurrection.—W. J. F.

383. M. SABBE, "Tempelreiniging en Tempellogion (II)," *ColBG* 2 ('56) 466-480.

The new Jerusalem with its temple "not made by human hands," conceived now as earthly but built by Yahweh, now more spiritually as descending from heaven, played a central role in the Messianic expectations of the Jews. Christianity further spiritualized this concept seeing the new Jerusalem as the Church, and the temple no longer as a building but as God Himself and the Lamb. The sign of the temple is best understood as a Messianic affirmation which the Jews misinterpreted in the light of their own Messianic hopes. In John the correct spiritual interpretation is given with explicit reference to the Resurrection. The "three days" found also in the Synoptics hint at the same. Whatever the form of the original prophecy, it certainly had not the same meaning for Christ's hearers that it did for the Evangelists and later Christians.—W. J. F.

384. PH. SCHMIDT, "Etwas über den Stern der Weisen," *Klerusblatt* 35 ('55) 507-508.

The conjecture put forth in the periodical *Verborgene Welt* of Nov. 15, 1955, that the star of the wise men could have been an astral body, is fantastic, and, since the astral body is a product of theosophy, unchristian.—J. Bz.

385. H.-G. TROADEC, "Aux confins des deux Alliances," *BiViChrét* 16 ('56-'57) 19-32.

John the Baptist brings the OT to its completion, in preparation for the coming of the Messiah. (1) His family has immersed him in the OT atmosphere. Zachary is the type of the just man whose faith has not been sufficiently strengthened by the Law. The Baptist, for his part, appears after the example of Elijah as a threatening prophet, a herald of the imminent divine wrath. He preaches the purifying asceticism under which Israel has labored for centuries. He unmasks the pharisaic twistings of this law of whose holy exigencies he reminds Herod. (2) John represents also the uprooted Jew who wonders if Christ truly fulfills the expectations of Israel: "Are you the one who is to come?" (Lk 7:19) He does not guess that through baptism Jesus fulfills the Old Covenant. The way of life adopted by Jesus stuns him. Above all, the mission of love carried on by the Messiah baffles this tempestuous man who has been preaching a baptism of fire. In his OT outlook, the Baptist has confused Messianism with parousia. (3) But he goes beyond Judaism in acknowledging his insufficiency, as well as in condemning a proud law. He stands at the threshold of the New Covenant to bring in his own people.—P. E. L.

386. J. TRUMPP, "Der Stern der Weisen aus dem Morgenland," *Standard* (hrsg. von der Standard Telephon und Radio A. G., Zürich) 12 ('57) 12-15.

Jesus was born in the first consular year of Publius Sulpicius Quirinius and Marcus Valerius Mesala Barbatas, when Quirinius was governor of Syria. i.e., in the year 12 B.C.—J. Bz.

387. N. WALKER, "The Dating of the Last Supper," *JQR** 47 ('57) 293-295.

The *Parasque* or Pro-Sabbaton was the period from sunset Thursday to sunset Friday. It was taken up entirely with preparations for the paschal feast, celebrated after sunset Friday. The Last Supper, betrayal, arrest, Crucifixion, and burial of Jesus occurred on this *Parasque*. Both Mark and John, though using different time reckonings, agree that Jesus was crucified at 9 A.M. If Jesus was crucified at 9 A.M., this allows six hours for His bleeding to death (the 9th hour of Mark records His death). In an appended note S. Zeitlin reaffirms his position that, according to the Synoptics, Jesus was crucified on the first day of Passover and the Last Supper was the Passover Meal. In John, however, Jesus was crucified on the eve of Passover, on *Parasque*, and the Last Supper (Thursday) was an ordinary meal.—F. L. M.

388. R. McL. WILSON, "Did Jesus Speak Greek?", *ExpT** 68 ('57) 121-122.

A. W. Argyle *ExpT** 67 ('56) 383 has misread Dalman to conclude that 'the kingdom' in four cited cases of Mt is definitely not Semitic, on the grounds that this word does not stand for the sovereignty of God unless so qualified. But in three of the four cases (Mt 8:11-12, 13:19, 13:38) the required definition

is given in the context. On Mt 5:39-40, Argyle notes Is 50:6-8 in LXX and observes that the Hebrew is quite different. But Mt 5:39-40 is not a quotation. Christ's words echo Isaiah. Some early Christian, perhaps the Evangelist himself, recognizing this familiar echo, may have employed the vocabulary of that passage to render the saying into Greek. Another difficulty presents itself: if the saying were originally uttered in Greek, it must have been to a Greek-speaking audience, a theory that "might well create more problems than it solves."—R. L. R.

SYNOPTIC GOSPELS

389. A. GEORGE, "Le Père et le Fils dans les évangiles synoptiques," *LumVi* 29 ('56) 603-616.

The images of Father and Son, which Jesus constantly employed to define His relations with God, appear under the most varied literary forms: narratives, parables, prayers, eschatological or parenetic phrases. It is clear that so solidly attested a theme (at least thirty different passages in the Synoptics) is an incontestable expression of Jesus and a central element in His thought. A celebrated text unites the mysteries of Father and of Son in one single proclamation: Mt 11:27; Lk 10:22.

What does the divine filiation signify to Jesus? His speech and actions manifest a consciousness of exceptional relations with God. The Father is above all the indisputable authority, the head of the family, the assured protector, the benefactor. For Jesus as well as for all Israel He is "the Lord." The Son adores Him and unreservedly submits Himself to His will. Jesus has but one end in view: The Kingdom of God, the glory of His Father.

This unique filiation is glimpsed in some of His actions whereby He assumes an authority that is properly divine. His singular consciousness of being the envoy of God, explains the strange announcement: "Thy sins are forgiven." Sent by God in the wake of and superseding the prophets, He claims powers which are properly divine. He assumes a unique role in the salvation of His people and of each one of His faithful. There is a mystery of the Son as well as a mystery of the Father. No one can attain it except by grace . . . Mt 11:27; 16:16. Today as in the first days of the gospel, the Father and the Son are the loftiest expression of the mystery of God.—J. G. C.

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390. T. CONSIDINE, "Except it be for Fornication," *AusCRec* 33 ('56) 214-223.

In Mt 5:32 and 19:9, the word *porneia* has always presented difficulties. In both cases there seems to be question of an exception to the indissolubility of marriage. A possible solution lies in the meaning of *porneia* familiar to the Jews both in the OT and in the NT: willful rejection of God and His Christ. Thus we have here, in these texts, another example of NT teaching on the power of the Church to dissolve legitimate marriages in favour of the faith, a power found in the Pauline privilege.—W. J. D.

391. F. V. FILSON, "Broken Patterns in the Gospel of Matthew," *JBL** 75 ('56) 227-231.

The author of Matthew, drawing upon an earlier oral and written tradition, subordinated symmetry of pattern to thought and topical connection. Where numerical or symmetrical patterns already existed, he broke or at least extended them to include further material. In the parable discourse of ch. 13 he added to the Marcan structural pattern and destroyed the unity. Other possible additions may be in the Beatitudes and prohibitions in ch. 5. After the first antithesis of 5:21-22, he sacrifices structural to topical unity by adding two units from tradition. The clearest example of inserting topically related material into an originally symmetrical structure is in ch. 6:1-18 where vv. 7-15 are topically in place but ruin the pattern and symmetry. Who first constructed the patterns which the author of Matthew altered? They may have come from Jesus. More probably, they came from the early Jewish-Christian teachers who in their oral instruction arranged the tradition in patterns to aid the memory and clear understanding. Coming later, the writer of Matthew reflects but does not directly record early oral tradition.—L. E. I.

392. N. TURNER, "The New-Born King—Mt 2:2," *ExpT** 68 ('57) 122.

In the Greek of Mt, attributive use of the participle in connection with an articular substantive generally follows the order: article, substantive, article, participle, additional matter. Exceptions occur, however, in the 'legendary' passages, and here a new arrangement is uniform: article, attributive participle, substantive (Mt 2:7, 17:27, 25:34, 27:52). The phenomenon may indicate use of a different Greek source. At any rate, it does throw light on Mt 2:2. Taking *techtheis* substantively and *basileus* predicatively, we can render the text: "He that is born King of the Jews." But proximity to Mt 2:7 makes it more probable that the construction is again: article, attributive participle, substantive, and should be rendered: "The born (or new-born) King of the Jews." In the latter reading, the astrologers are concerned for the moment with the 'where' of Christ's birth, and emphasis is not on the great One ('who') just born, which would be pompous and out of character.—R. L. R.

393. B. WILLAERT, "'Tu es Petrus', Mt XVI, 17-19" *ColBG* 2 ('56) 452-465.

As against O. Cullmann, W maintains that the primacy text rightly follows the Petrine confession. He offers three reasons: (1) a literary comparison shows that Mt is more archaic in form than Mk; (2) the terms used (Son of Man, *apokaluptein*, kingdom of heaven) are a definite reference to the prophecy of Daniel (7:13); (3) structural unity is evident in Christ's question, used to introduce a doctrinal discourse. With Bultmann he finds problematic not the presence of the text in Mt, but rather its absence in Mk. To solve the difficult juxtaposition of Christ's blessing and reproaching Peter, W has recourse to an earlier gospel used by Mt and Mk. The Evangelists, seeing the problem, solved it each in his own way: Mt, with a definite editorial stop after the Petrine con-

fession, starts a new section with the first Passion prediction; Mk simply omits the primacy text. W feels that the confession originally served as an introduction to the Community Discourse (Mt 18) because (1) in the Gospel the word *ekklesia* is found nowhere else but in the two sections in question; (2) in both texts Peter, in contrast with the other apostles, is shown in closer relationship with Christ; (3) there is a slightly more obscure reference to Dan 7:13 in the Community Discourse. As an hypothesis W proposes that the main point of Mt 16:21 to 17:22 is the "suffering glory of the Son-of-Man concept." This passage may have been placed between the confession and the Community Discourse as a result of reworking two distinct gospels (one dealing with the Galilean period, the other with the Passion cycle), or for a historico-biographical note, or for a theological reason. The latter would be to show the relation between the eternal glory of the kingdom of heaven and the Son of Man's earthly suffering. It would be then a reinterpretation, a completing of the Son-of-Man concept, which may be stated somewhat as follows: Although Christ be the Son of Man mentioned by Daniel, He must, nevertheless, in accordance with His Father's will, suffer and die. This same idea is expressed in Lk 17:25 and 24:26. —D. J. F.

394. C. E. FAW, "The Heart of the Gospel of Mark," *JBR** 24 ('56) 77-82.

Located just past midway in the Gospel of Mark, 8:27-10:45 has been called by many the central section or "the way of the cross." Set apart by the change of mood and by the threefold prediction of the Crucifixion and Resurrection, this group of verses constitutes a distinct section with a fitting introduction, sc. Peter's confession at Caesarea Philippi, and an apt conclusion, sc. the rank and greatness among Christians which closes with the well-known ransom text (10:45). Not infrequently interpreters have concentrated almost solely on the negative aspects of this section i.e., the prophecies of the Passion, and have overlooked the positive aspects in the promise of the Resurrection. As a summary of the thought of this unit, one may take three questions and answers: Who is Jesus? What kind of Messiah is He? And what kind of disciples will this Messiah have? The answers are: Jesus is the Messiah; the suffering-servant; and His disciples like Him will find life through death.

Mk 8:27-10:45 is closely connected with what precedes because of the positive feature of Jesus' immense popularity and authority and the negative features of opposition from the scribes and the shallowness of the crowd. It is linked with what follows, because the section prepares for the Passion and the glory of the Resurrection. One might object that such a reading of Mark attributes to him a degree of artfulness unwarranted by his artless literary style. But this carelessness has been exaggerated, and furthermore, authors today recognize that Mark had his theological presuppositions. From what has been written we can understand that this section is the clue to the understanding of the entire Gospel. The readers also learn that greatness comes from being servants of all.

This Marcan section therefore merits a place along with the sublimest portions of the Gospels e.g. the Sermon on the Mount, the Last Discourse—this plus the fact that it is the oldest of them all.—J. J. C.

395. W. MANSON, "The Purpose of the Parables: A Re-Examination of St. Mark iv. 10-12," *ExpT** 68 ('57) 132-135.

Critical analysis proves that these verses embody the authentic language of Jesus and that Mark's text is ancient and the primary Synoptic version of the saying. Dissatisfied with other interpretations, particularly with the view that Jesus used parables to conceal the truth, M proposes a new theory. Mark suggests that Jesus was fulfilling the work of Isaiah and the saying would mean that He used parables to communicate the truth. The words that people have eyes to see but do not perceive recall the commission of Isaiah (Is 6:1-10) who was sent by God to preach and to fail. Jesus, however, will fulfill Isaiah's commission not by failing but by succeeding (cf. Is 42:4). In Isaiah's instructions nothing is said about teaching in parables, but Mark expressly states that the Savior will teach in parables, i.e., He will adapt His message to the universal intelligence. Our misunderstanding of Mark's words as stressing the lack of understanding comes from a failure to grasp the underlying Hebrew mode of expression which emphasizes rather the positive part: "that they may indeed see and not perceive." Again, Semitic coordinated clauses may entail subordination; when Christ thanks the Father for having revealed truths to the little ones, the concealment from the wise is subordinate: "I thank thee, Father, that while thou hast hid these things from the wise, thou has revealed them to children." Hence the present text would be: "that they may indeed see, *though* they do not perceive." Consequently "lest" or *mepote* in the final clause will refer to the emphasized part of the sentence and will embody the usage of *me* in cautious assertions, implying "a still open possibility." The meaning would be, "Indeed see . . . and indeed hear . . . *in case* they yet turn and are forgiven." Hence some idea is planted in the minds of the hearers which will grow later. According to this interpretation parables are used to teach the spiritual through the natural, to reject the nationalistic and apocalyptic Messianic notions, and to offer an approach to those not fully accepting the message of Christ. In general there are two groups of parables: the first, employing nature symbolism (e.g., the sower, the seed, the leaven) show Christ as the *Messias Absconditus*, who will not follow the temptations of Satan by forcibly establishing His kingdom; the second, employing human life symbolism and suggesting moral issues, illustrates the attempts of Christ to have His message accepted.—T. A. J.

396. H. A. Rigg, Jr., "Papias on Mark," *NovT** 1 ('56) 161-183.

A slight emendation in Papias' statement on Mark as the interpreter of Peter, quoted by Eusebius, will make the whole passage more sound in context and more in accord with modern conclusions about Mk. First, it is suggested that *suntaxis* be rendered "any special arrangement"; this could refer to Peter's lack of style and grammatical nicety in his teaching.

The crucial part, that "Mark . . . wrote down accurately all that he remembered, *not indeed in order . . .*," contradicts the findings of scholars. Let the text be read *ou mentoi tachei* instead of *taxeî*, and there results the meaningful translation: "Mark . . . set down in writing accurately, indeed not at all hastily—in a slipshod manner. . . ." Linguistic similarity in sounds could explain the error, and Papias would thus be vindicating in the case of Mark the very method of listening and of later accurately recording, which he says in his prologue he himself employed. Papias would be denying as against contemporary critics of Mark that the brevity, seeming omissions, and possible troublesomeness of Mark's account, or the difficulties under which Mark wrote, or the existence of other purported Petrine writings were valid reasons for doubting that Mark did an accurate and authoritative job as the interpreter of Peter.—J. F. Br.

397. J. BAKER, "Luke, The Critical Evangelist," *ExpT** 68 ('57) 123-125.

Of all the Evangelists, Luke appears to be the most critical. A true Greek, his account manifests a 'reasonable' attitude in setting down his material and showing that the gospel of Jesus could stand firm in the face of reason. This is most clear in 'L,' but shows also in the adaptation of Mark and Q.

Theophilus of the prologue is a man of culture and intelligence to whom Luke will demonstrate the historicity and dependability of his narrative. The Nativity Narrative is close-knit. The Temple scene emphasizes the intelligence and understanding (*sunesis*) and wisdom (*sophia*) of the Christ Child. Later, Luke stresses Christ's power of argument (e.g., 14:6), and the nearly syllogistic form of His teaching method (e.g., 7:36-50). Throughout the Gospel, and again in Acts, we find the same desire to convince men by an appeal to their reason.

A possible tendency toward higher criticism may be seen in Luke's omission of the walking on the water, or his account of the Parable of the Barren Fig-Tree, regarding the latter, perhaps, as the true version of the incident or a rational explanation of what is recorded by Matthew and Mark. As another instance, and against the view of Jeremias, it seems that the addition (?) "for he saith, The old is better" (Lk 5:39) does not detract from the Lucan version of the new wine parable, but rather brings out Christ's reiterated complaint that He cannot get people to accept the new wine.—R. L. R.

398. H. GUY, "The Virgin Birth in St. Luke," *ExpT** 68 ('57) 157.

The assumption of H. E. W. Turner in *ExpT** 67 ('56) 12-17, that the virgin birth is established in Lk 1:34, does not seem justifiable. Because Mary was not then married, her reference to not knowing man looks only to the present. There is no indication that the child will have no earthly father. The proposed parallel with Elizabeth (1:36) fails, since no one suggested that the birth of John was virginal. Unless we take cognizance of the narrative in Mt, Mary could be considered as marrying later and having her son by Joseph.—T. A. J.

GOSPEL OF ST. JOHN

399. F. M. BRAUN, "Où en est l'étude du quatrième Evangile?" *ETL* 32 ('56) 535-546.

B sums up briefly the main contributions and general conclusions of the 8th session of the *Journées Bibliques de Louvain*, Sept. 3-5. Johannine studies have entered a period of renewed interest. Bultmann's commentary of 1940 marks the end of an era, while Dodd's work of 1955 has opened up new perspectives of advancement.

In the field of textual criticism, the hypothesis of an Aramaic original would frequently permit a judicious choice among variant readings. This criterion would tend to restore prestige to the Old Latin and Syriac versions and to Tatian's *Diatessaron*. To think the Gospel was written completely in Aramaic would still be excessive.

As for literary criticism, the Gospel is to be treated as an original work, solidly put together, with its roots deep in the primitive Christian oral tradition. Here, especially, Bultmann's work is outmoded. Initial partial redactions would have been put into a more extended composition and would have finally acquired their present form. Though the unity is scarcely contestable, the plan of the Gospel is still open to debate.

The Qumran writings have cast light on the question of the cultural milieu of the Evangelist. It is not certain the author of the Gospel was in direct contact with the Qumran community or knew their writings. It can be affirmed that the background of these writings and the Gospel is the same, and these writings may be used to enlighten the Johannine writings. While linking the Fourth Gospel to the Palestinian background represented by the Qumran community, we must widen our horizon to include certain heterodox Judaic circles like the pre-Christian sect of the Maghâria who could have participated in the same current of piety as the Qumran community.

The Fourth Gospel is to be explained in and by itself and not through pre-conceived ideas. Some Fathers and many modern critics from Holtzmann to Bultmann have been guilty of this error of method. When Bultmann underlines the distinction between what Jesus is for us and what He is in Himself, he introduces a division foreign to the thought of John.

Dodd declares the question of the author is unimportant and the essential concern is to try to understand the work as it is. This question has not been treated because of the necessary limits of time and program. At the beginning of the century there was question only of the Hellenization of primitive Christianity by John. Today the Palestinian background of the Gospel becomes clearer and clearer. The Mandaeen enthusiasm has all but disappeared. As for the date of the Gospel, set by Loisy and others as after 150, several papyrus fragments have upset tons of hypotheses.

The Judaic background of the Gospel does not suppress contacts with Hermetic and Philonian Hellenism. The theological thought of the Evangelist is rooted in history.—V. O'K.

400. S. DE AUSEJO, "Es un Himno a Cristo el Prologo de San Juan?" *EstBib* 15 ('56) 223-277.

This is a preliminary study of John's prologue as a hymn to Christ and establishes a basis for comparison with hymns of the early church and the religious hymns of contemporary literature. Pliny, Justin, Origen, Tertullian, and Eusebius of Caesarea refer to hymns to Christ in the apostolic age. Paul gives us at least six hymns: three are fragments (Eph. 5:14, 1 Tim 1:17, 2 Tim 4:18), another is almost complete (1 Tim 3:16) and two are complete (Phil 2:6-11, Col 1:15-20). The criteria for determining whether a given passage is a hymn are: (1) the theme: a dramatic praise of Christ; (2) the literary form: the division into stanzas according to the fundamental ideas, a literary rhythm due to its expression and elevation, Christ always the subject and the predicates one after another; and (3) a comparison with poetic passages of the OT. The Christological hymns of the early church are considered new poetry for three reasons: (1) The theme praises a new fact in a mental framework adapted to the real historical life of Christ. This coincides in some features with the religious hymns of the environment. (2) An almost uniform rhythm is present and clearly differs from contemporary prose. (3) Hebrew parallelism is absent. If we compare these hymns with those of the OT, there are essential differences both in the disposition of the theme and in the thought. —M. H.

401. J. GIBLET, "La Sainte Trinité selon l'Évangile de saint Jean," *LumVi* 29 ('56) 671-702.

Modern writers often value the Fourth Gospel for its account of what Jesus did, but are not much concerned with its views on what He was. No sharp distinction, however, should be introduced between texts which describe the divine nature of Jesus, and those which pertain to His Messianic activity, for the latter is but a function of the former. This truth is clearly pointed up in the controversy which follows upon Jn 5:17, a text which contains the essentials of the Trinitarian doctrine of the Fourth Gospel: miraculous cures worked on the Sabbath are only the Messianic continuation of the never-ending work of the Father, that of salvation; this work is henceforth to be accomplished by Jesus in accordance with His mission, which itself depends ultimately on His position as eternal Son of the Father. There are, nevertheless, two strongly contrasted aspects to this work of Jesus: (1) He possesses power so extraordinary that it implies divine origin; (2) this same Jesus is utterly dependent even to the point of suffering and death. All difficulty disappears when the two aspects are seen not as contradictory but as complementary. Jesus is a divine being, and at the same time He is in utter conformity with the Father; His will coincides perfectly with the will of the Father, everything in Him being relative to the Father. Thus, His life as man makes evident through human actions the subsistent relation which is His divine reality as Son. The same

pattern emerges in the texts which describe the inter-communications of the Trinity. The Messianic activity of the Son and Holy Spirit presupposes the ontological reality of the Trinity and reveals that reality as involving eternally existing relationships. The Fourth Gospel formulas which express a reciprocity of knowledge, love, and glory between the Father and Jesus are based on and proclaim the eternal procession of the Word from the Father, just as the Holy Spirit's salvific function of revealing the Revealer is based on His position of complete relativity to both Father and Son.—E. R. C.

402. J. GIBLET, "Pour rendre témoignage à la Lumière (John I, 29-34)," *BiViChrét* 16 ('56-'57) 80-86.

The Synoptic Gospels present John the Baptist preaching penance and purifying the Jewish people with water. The Fourth Gospel, for its part, stresses the essential character of the ministry performed by the Baptist: the discovery and the presentation of Him who has come from God to establish the kingdom of the Spirit. The theophany which accompanies the baptism of Jesus reveals to the Baptist the divine glory of the Messiah. John the Baptist can from now on point out the expected Messiah and fulfill his mission, which was to lead to the effusion of the Spirit by the baptism of water. But the Messiah towards whom John the Baptist directs his disciples is not only the dispenser of the Spirit, He truly incarnates the suffering Servant foreseen by Isaiah: He will atone for all sins by the shedding of His blood. The Messiah is in the eyes of John the Baptist "the Lamb of God who takes away the sins of the world." —P. E. L.

403. L. JACOBS, "Greater Love Hath No Man . . . The Jewish Point of View of Self-Sacrifice," *Judaism** 6 ('57) 41-47.

Modern Jewish teachers have been so nearly unanimous in rejecting this doctrine (Jn 15:13) in the name of Jewish ethic that their repudiation seems not so much the result of careful examination of classic sources as a defence of the ethical distinctions between Judaism and Christianity, (the former based on the concept of justice, the latter on that of love). Hertz correctly states that it would be absurd to expect all men to love others more than themselves, but his denial that Judaism would expect this of any man is disputable. The Bible has a number of relevant passages implying that it is a natural thing, at times, for men to risk their own safety for the sake of others. Rabbinical writings agree in condemning the sacrifice of another's life to save one's own, but do not agree on the question of sacrificing one's own life to save another's. However, the rare individual who can give his life for a friend would be recognized as a saint by Judaism.—J. E. B.

404. P. W. MEYER, "A Note on John 10:1-18," *JBL** 75 ('56) 232-235.

Emphasis on *thura* (door) in vv. 7-9, followed by stress on the shepherd in vv. 10-18 and preceded by seeming stress on shepherd in vv. 1-5, have led most

critics to see a lack of unity in Jn 10:1-18 and, hence, to question the genuinity of vv. 7-9. This is to ignore the fact that *thura* is the critical word in vv. 1-5. Only one using the *door* to the sheepfold rather than one entering *allachothēn* (from another point) is entitled to be called shepherd. Evident reference to the Passion of Christ as a voluntary and vicarious self-sacrifice in vv. 10-18 makes it virtually necessary that *thura* in vv. 1-5 be considered as referring not to the person of Christ but to His death as the means of His passage into the abode of His sheep. Legitimate claim to be shepherd rather than thief rests on legitimate entry—via death. In vv. 7-9 the door by which the true shepherd enters becomes the door which establishes communion of the sheep with the shepherd and, further, the door by which they find sustenance.

The entire passage treats of true and false claims of Messiahship. The claimants are contrasted first in terms of their means of entry ("entering through the door" vs. "ascending from another point"), then in terms of their action in crisis ("laying down one's life" vs. "leaving the sheep and fleeing"). Here is the consistent and unifying thread that runs through the whole passage.—W. F. K.

405. P. PARKER, "Two Editions of John," *JBL** 75 ('56) 303-314.

The breaks in connection and apparent internal contradictions are one of the most tantalizing problems of the Fourth Gospel. Traditional explanations fall under four heads: (1) psychology of the author; (2) use of written sources; (3) textual displacement; (4) a second edition which produced the structural break at Jn 21, during which other additions were made throughout the first draft. Thus a series of parallelisms between 6 and 21 argues strongly to their later composition. Jn 4 was likewise an addition to the Gospel, and most likely 2:1-12. Choice of words suggests that the original author made the revision. Its date is difficult to determine, but seems to be well after 70 A.D. Principal motives for the revision are emphasis on the Eucharist as nourishment and increased stress on the role of Peter.—R. J. B.

406. R. McL. WILSON, "The Fourth Gospel and Hellenistic Thought," *NovT** 1 ('56) 225-227.

Philo's importance as a philosopher who mirrors the thinking and aspirations of NT times by his attempt to interpret the OT in the light of contemporary philosophy should not be underrated. It is another thing altogether, however, to postulate a dependence of the Fourth Gospel on Philo's thought. W. Gros-souw, *NovT* 1 ('56) 38, did not make clear that W advanced his opinion to this effect, *ExpT* 65 ('53-'54) 47-49, contrary to the position of A. W. Argyle, *ExpT* 63 ('51-'52) 385-386. Several authors suggest that the Logos of John is more primitive than that of Philo, indeed that it may go back to an earlier form of quasi-Gnostic Jewish thought such as that of the Dead Sea sect. Study of the Essenes may reveal both a common terminology and a fund of ideas available to NT writers and to Philo. Whatever the relation of the gospel to

Jewish influence, it was such as to recommend itself to the Hellenistic world.
—J. F. Br.

CHARACTERS OF THE GOSPELS

407. E. R. CARROLL, "Our Lady's Virginity *post partum*," *MarSt* 7 ('56) 69-102.

The Church's defined doctrine on Mary's virginity *post partum* means that Mary remained a virgin after the birth of Christ, that she had no other children besides Jesus, that she possessed the virtue of perpetual virginity, and that she was immune from concupiscence. This doctrine was not explicitly and officially taught until the Councils of the Lateran (649) and of Constantinople (681). Mary's perpetual virginity was defended, however, much earlier: in the third century by Origen, and in the fourth by Athanasius, by the three Cappadocians, and most especially by Jerome and Ambrose. The theological reasons advanced by these early fathers, and developed by Saint Thomas, centered around her unique dignity as mother of God and her exalted holiness. Following the leadership of Pius XII, modern theologians are delving more and more deeply into the harmony between Mary's perpetual virginity and her other singular prerogatives, especially those of her Immaculate Conception and Assumption.
—R. C.

408. P. EVDOKIMOV, "Jean Baptiste," *BiViChrét* 16 ('56-'57) 7-18.

Here are outlined five aspects which the Bible and icons especially afford us of John the Baptist. (1) As a prophet announcing and initiating the Messianic era, John performs a mysterious mission, fountain of joy and fear. (2) The icons show in the ascetic John "an earthly angel and a heavenly man." They show John and Mary as emanations of Wisdom and as suppliants who appease the Supreme Judge. (3) The Oriental liturgy also brings together John and Mary, "the maternal breast" and the "finger of the Lord," which pave the way for the Incarnation. At once the greatest among the prophets and the smallest of the Messianic kingdom, John introduces both Testaments to the liturgy. (4) This impetuous ascetic who purifies himself in the desert, reduces human cares to essentials and attempts to urge forward the coming of the kingdom; he is an ancestor of the monks, maybe himself an Essenian novice of Qûmran. (5) As head of the Church, John inaugurates the Messianic era; he introduces men to his friend the Bridegroom.—P. E. L.

409. G. G. FOURNELLE, "Our Lady's Marriage to Saint Joseph," *MarSt* 7 ('56) 122-129.

From the marriage prohibitions of the OT, and from the Mishnaic and Talmudic prescriptions concerning marriage, we are able to learn much of the customs that were prevalent at the time of the marriage of Mary and Joseph. The ordinary age of betrothal for a Jewish maiden was 12 years; a period of time elapsed (about a year) between betrothal and the ceremony of entering

the house of the bridegroom; in most respects the couple were legally considered husband and wife; the bride, however, was expected to be a virgin on her wedding night under pain of death; and finally, the marriage contract was completed when the bride entered the house of her husband. In the light of these OT customs, several conclusions can be drawn from the early chapters of Luke and Matthew: Mary was probably about 12 years old when she was betrothed to Joseph; about a year elapsed between her betrothal and her going to live in Joseph's house; she could be called Joseph's wife even during the time of her betrothal; her betrothal was considered a true marriage that could be terminated only by a divorce; and lastly, after the visit of the angel, Joseph took Mary into his house.—R. C.

410. N. KRIEGER, "Ein Mensch in weichen Kleidern," *NovT** 1 ('56) 228-230.

John the Baptist, imprisoned by Herod, sent his disciples to Jesus to ask if He was the one who is to come. Jesus, in His answer, takes the occasion to adumbrate in question form some high points of the Baptist's life (Mt 11:2 ff.). Did the people expect to see a reed shaken by the wind? When Jesus came to John at the Jordan the Baptist was convinced that he had discovered the one to come. Now, shaken in his original conviction, he asks for confirmation. Did the people expect to see a man in soft garments? Such are in the houses of kings. Perhaps this is an allusion to the time when John was in attendance at the court of the tetrarch who is also called a king. It may be that John reproached Herod as he was preparing to leave for Rome to undertake the forbidden marriage with his step-brother's wife, and that John escaped and was protected by the people. Herodias at that time could not take revenge on the Baptist but had her opportunity later when John, after eight years of seclusion in the desert (perhaps in the monastery of Qumran), came forth to preach publicly. The three questions, then, would allude to the following events in the Precursor's life: the "reed" . . . to his present doubt in the prison; the "soft garments" . . . to the rebuke he had administered to Herod some years previously; the "prophet" . . . to John's recent preaching.—J. B. K.

411. M. DE MEULEMEESTER, "Une curieuse controverse au sujet de la virginité perpétuelle de saint Joseph," *Cahiers de Joséphologie* 3 ('55) 29-40.

Since St. Jerome's refutation of the apocryphal gospel of St. James in the *Adversus Helvidium*, no reputable Catholic challenged the virginity of St. Joseph until the 18th century. An obscure Venetian priest, Samuele Falco, reviewed the apocryphal story of a first marriage from which were born the "brothers of Jesus." Whether Falco was influenced by his heterodox friends or by a desire for attention, it is clear that his arguments were not strong. He begs the question by vindicating the force of tradition, and then asserts that tradition is on his side. He uses violent language towards his adversaries, falsifies patristic texts, and makes false claim to ecclesiastical approval. He was answered by a Carmelite priest and later by the Redemptorist Saccardi whose

vindication of St. Joseph's virginity marshals arguments from the Fathers the theologians, and *ex convenientia*. Apart from its prolixity, Saccardi's work is a storehouse of documentation and of erudition.—P. J. R.

412. R. GAUTHIER, "Existence et nature de la paternité de saint Joseph (suite)," *Cahiers de Joséphologie* 3 ('55) 5-28.

This third in a series of articles on the nature of the paternity of St. Joseph treats the interpretations condemned by the Church and then outlines the position of St. Thomas. The condemned propositions are two: first, that Joseph's paternity was physical and purely natural; second, that this paternity, though physical, was miraculous and virginal. The former position, maintained by Carpocrates and other early heretics, by Voltaire, and by some liberal Protestants and Modernists, was condemned by Paul IV in 1555. The latter interpretation, embracing the opinions of Corbato and Petrone, priests, was proposed at the beginning of this century. For Corbato, Christ would not have been a man had not Joseph shared physically in His conception. The fecundation, however, miraculously effected by the Holy Ghost, preserved the virginity of the parents. For Petrone, what must be vindicated is Joseph's part in the hypostatic union. P insists that the semen of Joseph play an instrumental role in the divine conception, so that Joseph does not become, as Corbato had held, the true father, but merely an instrument. Garrigou-Lagrange said Petrone's distinction is meaningless, since the proper effect of semen was passive generation; hence it cannot be called an instrumental effect. Both opinions were condemned by the Holy Office which cited the constant teaching of the Fathers that Jesus was not born *ex semine Joseph*. Corbato's distinction between semen and germen is a subtlety foreign to the language of the Church and therefore not admissible.

St. Thomas teaches traditional Catholic thought: the Holy Spirit brought about the conception of Christ, and without use of any male semen. This must be admitted or other evidently absurd hypotheses will have to be accepted. Therefore, there is nothing carnal in Joseph's paternity, and in this sense he is the "putative" father of Christ.—P. J. R.

413. F. SPADAFORA, "Studi su Maria SS," *Palestra del Clero* 35 ('56) 1113-24.

Discusses four articles in *Bible et vie chrétienne* 7 ('54) and some recent lives of Mary.—J. J. C.

ACTS OF THE APOSTLES

414. J. DUPLACY, "A propos d'une variante 'occidentale' des *Actes des Apôtres* (III, 11)," *Revue des Études Augustiniennes* 2 ('56) 231-242.

The transmission of the text of Sacred Scripture took place in concrete circumstances of time and place. Therefore, history and archaeology can sometimes help in deciding between two textual variants. Acts 3:11 is a case in point. The Beza Codex and the Fleury Palimpsest describe the lame beggar who had just been cured as accompanying Peter and John out of the Temple

to the Porch of Solomon, where Peter then addressed the crowd that had gathered. None of the other manuscripts mentions this egress from the Temple. The Occidental variant, however, though vouched for by so few witnesses, is textually as ancient as the more common Oriental text of this verse; both can be traced back to the second century. From archaeology and history it is clear that the Porch of Solomon was outside the wall surrounding the Court of the Women, which was the limit of the Temple area proper, the *hieron* in the strict sense of the term. Hence, the Occidental variant is in positive agreement with the archaeological facts; it must have been written down by someone who knew the Temple before its total destruction in 70 A.D. The Oriental variant, on the contrary, implies that the Porch of Solomon was within the *hieron*, thus forcing us to take the term in its less proper sense as including the Court of the Gentiles. On the assumption that the Occidental variant is the original, the Oriental text can be explained as an attempt to harmonize this verse with Jn 10:23. On the opposite assumption, however, the Occidental variant is inexplicable. It represents, therefore, the original text, in all probability.—W. F. M.

415. J. E. MÉNARD, "*Pais Theou* as Messianic Title in the Book of Acts," *CBQ* 19 ('57) 83-92.

Is the title *pais theou* attributed to Jesus in Acts an original interpretation used only by the first community of Jerusalem? No such reference is made to Christ in the Synoptics. The trend of Jewish apocalyptic thought expected a glorious Messiah which ruled out the Suffering Messiah of Is 53. The Jews also strongly believed that Elias or one of the great prophets would return first, as a herald of the Messiah, but that he would be a prophet ready to suffer and die for his people. The Synoptics interpreted Christ's life and Passion according to this Jewish apocalyptic thought: Jesus the Prophet suffering and dying for His people, not the Suffering Servant of Is 53. But how did the early Christians reconcile Christ's death with their belief that He was the Messiah? The new kerygma of Acts (outlined in Lk 24:25-27, 44-46) sees Christ fulfilling both Dt 18:15 and Is 53. Compelled to trace back Christ's death in the Scriptures, the early Christians found a *de facto* relation between the suffering Son of Man and the Suffering Servant. Thus by the time of the Acts *pais theou* has become a Messianic title; Christ was not merely considered the dying Prophet, but the suffering and dying Messiah.—J. F. B.

416. M. WILCOX, "The Old Testament in Acts 1-15," *AusBR* 5 ('56) 1-41.

It is often stated that the source of OT quotations and allusions in Acts is the LXX. But close investigation of Acts 1-15 reveals the presence of a different OT text. A group of instances can be produced where the text cited in Acts differs from the LXX, but is in keeping with other authorities either Hebrew, Greek, or Aramaic. The following texts, studied in detail, show affinity to Aramaic and Samaritan sources: 13:22; 13:11; 7:3; 7:5; 7:10b;

7:4; 7:32. Two (7:16; 8:32) show affinity to the MT. Further, three citations, each occurring twice in Acts, and in almost identical form, point to a non-LXX Greek source (3:22 and 7:37; 3:13 and 7:32; 5:30 and 10:39b). It does not follow that Luke made immediate use of Hebrew or Aramaic texts; he used rather ready-made Greek source-material derived from these. This Greek source could stem from the *ipsissima verba* of the speakers in Acts, who could have employed traditions current in the Jewish and Samaritan circles of their day.—W. J. D.

EPISTLES OF ST. PAUL

417. E. BEST, "The Body of Christ," *Ecumenical Review** 9 ('57) 122-128.

To understand St. Paul's meaning of the term "body of Christ" it is necessary to study its use against the background of the totality of Pauline theology. It is apparent from his use of many other figures, that he never intended this single figure as his definitive description of the Church. For instance, he says believers are "in Christ"; they and Christ form a building of which He is the chief cornerstone (Eph 2:20) and the foundation (1 Cor 3:11) and the building is in Him (Eph 2:21) and He dwells in it (1 Cor 2:16). As it would be a mistake to deny in these figures the metaphorical content or the basic reality they describe, so a too literal or too figurative interpretation of the term "body of Christ" would be erroneous.

Paul uses the word "body" to connote the whole man. The main weight of the phrase does not lie in the physical visibility of the body, but in the inwardness of life which flows between Christ and His believers and from one believer to another. In no way, however, is he describing an invisible, ideal group, for he applies the term readily in 1 Cor to the visible, existing Church.

The variety of his uses of the phrase excludes the possibility that he wished by it to express an ontological relationship wholly excluding metaphor. In 1 Cor 12:21 the head is simply a member of the body, while in Col and Eph the head is the supreme member, Jesus Christ. Such a strictly ontological interpretation would lead to the deceptive and un-Pauline description of the Church as the continuation of the Incarnation. The Incarnation was completed with the death of Christ and cannot be repeated. The Church can be the messenger of the reconciliation accomplished by Christ but it cannot achieve reconciliation. For the external mission of the Church and of believers, Paul prefers more personalized figures, as: "In Christ the Christian labours (1 Cor 15:58). In Christ he stands firm (Phil 4:1) and is strong (Eph 6:10)." These figures would emphasize the personal responsibility of each individual in the Church more thoroughly than would the more universal description, "body of Christ."

Paul uses "body of Christ" to denote a real relationship between Christ and His believers and between the believers themselves, a relationship of the dependent body to the Supreme Head who at once activates, nourishes, and rules the members, a "body" whose members enjoy diverse activities but are firmly united.—T. M. C.

418. W. J. P. BOYD, "1 Corinthians ii. 8," *ExpT** 68 ('57) 158.

The phrase "the rulers of this world," treated by T. Ling in *ExpT** 68 ('56) 26, must be considered according to Paul's advanced demonology, and consequently must refer to both the human powers and the created, hostile spirit powers behind them; the visible manifests the invisible. The text is congruous with Col 2:15 and Acts 3:17, 3:27. According to Col 2:15 the spirit powers did not know the results of the Crucifixion; otherwise it would follow that sinful men alone would be the cause of it, for they would be rejecting the offer of God in Christ and at the same time resisting the efforts of the evil spirits aimed at preventing their own downfall in the cross.—T. A. J.

419. C. DUQUOC, "Le dessein salvifique et la révélation de la Trinité en saint Paul," *LumVi* 29 ('56) 643-670.

D challenges the conclusion reached in Cullmann's book, *Les premières confessions de foi chrétiennes*, namely, that a shift of emphasis from Christ to the Trinity took place in the early Church due to the external circumstances of heresy and of pagan and Jewish opposition. It appears that Cullmann has placed too much isolated importance on these formal "confessions of faith." An attempt to equate every "tripartite formula" with belief in the Trinity might be mistaken for oversimplification. The context of various Pauline expressions, however, indicates a triple diversity of function in God's unique act of revelation and redemption. The "three divine actors" who perform these functions, Father, Son, and Spirit, cannot be interpreted as three attributes of the One God. An analysis of their roles and names leads to the predication of distinct personalities. Thus St. Paul clearly understood the essential position of the Trinity at the core of Christ's revelation.—J. E. O'C.

420. S. LYONNET, "De doctrina praedestinationis et reprobationis in Rom 9," *VD* 34-35 ('56) 193-201 & 257-271.

Since the time of Augustine, passages in Rom 9 have been used as scriptural proof for various theories on predestination and reprobation. Was St. Paul really concerned with those problems in Rom 9? (1) Mal 1:2, quoted in Rom 9:13: "Jacob I have loved, but Esau I have hated." It is not enough to say that 'hated' means 'loved less'—Mal explains the hatred as positive punishment; nor are God's love and hatred to be understood *post praevisa merita*—Paul quotes Mal to show that election does *not* depend on man's merits. L maintains that Mal is not concerned with the eternal salvation or reprobation of the individuals Jacob and Esau, but with the fate in this world of their respective posterities. (2) The hardening of Pharaoh's heart. Against Calvin, L explains: *exêgeira* does not mean 'I brought into existence' but 'I raised up for a definite historical task' (cf. Mt 24:11). There is no question here of the final damnation of Pharaoh's soul. By hardening his heart at a certain time God used him as his instrument in working out the salvation of the human race. (3) The parable of the potter. The same parable is used in 2 Tm 2:20-21, where the vessels of

clay are false teachers, of whose final salvation Paul does not despair. The vessels of wrath, *katêrtismena eis apôleian*, are not, as Calvin thought, 'disposed by God for damnation'—the verb can very well be middle: they have disposed themselves. By delaying to punish Israel for the sins by which it has disposed itself for destruction, God is able to display not only His anger but also His patience and longanimity—allowing Israel time for conversions (Rom 9:22); v. 22 adds that Israel's present infidelity is ordered also to the conversion of the Gentiles (cf. Acts 13:46 etc.). In this way Paul justifies the ways of God in this world—but without pronouncing upon the problem of eternal predestination and reprobation as placed by theologians.—J. F. Bl.

421. C. SPICQ, "Comment comprendre *φιλεῖν* dans I Cor. xvi, 22?" *NovT** 1 ('56) 200-204.

The verse usually translated, "If anyone does not love the Lord, let him be anathema," does not contain a curse, but in a liturgical formula describes the state of a person who rejects Christ the Lord. This interpretation is based on an examination of *philein* and *Kyrios*. *Philein* (tender affection) occurs but twice in Paul, and only here (1 Cor 16:22) in a religious formula; hence *philein* is here equivalent to *agapan* (to adore, venerate) and the verse is apparently a quotation of an ancient Aramaic liturgical formula. *Kyrios* (Lord), a title of Syro-Hellenistic kings, was applied by the Christians to Jesus to signify His sovereign authority over them. At Corinth, Paul checked a satanically inspired blasphemy with a familiar formula: "Whoever curses Jesus, will be cursed by Him." Hence, anyone who "does not love the Lord," rejects Him, refuses to belong to Him, and is excluded from the Church, the Eucharist, and the heavenly kingdom. The statement may seem tautological since legal but ritual texts often assert the obvious.—J. T. B.

422. D. E. H. WHITELEY, "Expository Problems: Ephesians VI:12—Evil Powers," *ExpT** 68 ('57) 100-103.

The demonic, as "vitality acting chaotically and destructively," is certainly actual, though perhaps this actuality need not be ascribed to personal entities nor even granted objective existence. The influence of these demonic powers, against which Ephesians gives warning, can be seen in current history: e.g., in the vital, supra-individual forces that led to the last war. The secularist recognizes that we are "in the grip of circumstances." On the moral level, we must assert that man is in no way determined by such circumstances or demonic forces. But the precise and kernel point of NT teaching concerning these evil powers is that Christ was victorious over them and that we can share in His victory.

Exegetically, we need not pin down 'principality,' 'power,' and the other items of this text. The enumeration is merely for rhetorical mass-effect. But what about contemporary applications of this sense of 'the demonic'? Situations in which emotions normally cohesive become destructive may be called demonic

—as in the breakdown of conjugal and family relationships or of any human society. Tillich saw the demonic in nationalism and in the autonomy of the economic. It exists in industry, on both sides of labor-management. It exists in the conflicts of group loyalties. Why term these strong, vital forces demonic? Their purpose is to express our present troubles in the language of the NT, to see the bearing of its message on the problems of our life. Because Christ is one with God, and because we are members of Christ, the whole power of God is behind us in our struggle with the evil powers.—R. L. R.

CATHOLIC EPISTLES, APOCALYPSE

423. M.-E. BOISMARD, "Je renonce à Satan, à ses pompes et à ses oeuvres," *LumVi* 26 ('56) 105-110.

All the baptismal liturgies of the third and fourth centuries contain a renunciation of Satan. There is a great variety, however, in the number, kind, and order of the other renunciations connected with the first. Specifically, the works, pomps, angels, and cult of Satan are renounced in the different liturgies. In Hebrew, all these words come from the same root, *l'k*, to send. Considering that Hebrew was in all probability the liturgical language first used by the Christian community of Jerusalem, it seems likely that the different formulae of renunciation all derive from an original Hebrew formula of two terms. A direct echo of the Jerusalem baptismal liturgy is to be found in 1 Pet 1:13-2:10, and it indicates that a typology of baptism based on Ex 5:3 ff. was expressed. The people of God were to be released from the works of slavery imposed by Pharaoh so that they could go out into the desert and offer sacrifice to Yahweh. The Christian life is regarded as a cult offered to God. Thus, the believer by baptism is released from the slavery of works imposed by Satan, that is, from his cult, and is consecrated to the works and cult of God. Consequently, the original formula contained a renunciation of Satan and his works understood as a cult. When the formula was translated into Greek, however, some misread the unvowelled Hebrew text and rendered "his works" as "his angels" or "his mission (*pompē*)."—W. F. M.

424. A. COLUNGA, "El Milenio (Apoc. XX, 1-6)," *Salmanticensis* 3 ('56) 220-227.

The Apocalypse must be interpreted according to (1) the general purpose of the book (to narrate the battle between the serpent and the woman's descendants until the latter's victory) and (2) the method of the OT prophets (who first emphasized the justice of God and then His mercy).

In Ap 20:1-6, after Christ's enemies die at Armageddon (only the dragon, bound and imprisoned, survives) there follows the peaceful reign of Christ and His saints on earth for a thousand years. Thus St. John first describes a series of battles and then, like the prophets, the peace of God. Such is the work of God: punishment to the third and fourth generation, and blessings to the

thousandth (Ex 34:6). This interpretation obviates millenarism. In the history of the Church there were three centuries of persecution and then sixteen centuries of peace. Persecutions have continued, but the biblical style is idealistic in describing the Messianic era. The Fathers equated the idol cults with devil worship; hence, the defeat of Roman paganism was a great victory over the devil. Finally in Christ's reign, the faithful may enjoy His graces and peace even in persecution. It is clear that the thousand years must not be taken literally; the prophets speak about peace indefinitely. Days of greater persecution will come at the end as Christ and St. Paul indicate (Mt 24:22; 2 Thes 2:3 ff.).—J. B. C.

425. I. FRANSEN, "Cahier de Bible: Jésus, le Témoin fidèle (Apocalypse)," *BiViChrét* 16 ('56-'57) 66-79.

Part I: Introduction: (1) The Apocalypse is textured with OT quotations. The images and the themes of the OT thus give the key to the book. (2) The Apocalypse springs from the prophetic and apocalyptic literary genre. To sustain the courage of the early Christians under trial, the inspired author describes the celestial liturgy which glorifies Christ. He reveals also the end of the world in a language composed of borrowings from astrology and popular mythology; paraphrases or borrowed words conceal the challenging forces. The future is seen through the present and judged in relation to it. (3) The composition of the work shows a tortuous path which conveys the sensation of disorder, and which in fact brings the reader to a summit from which can be discovered the whole landscape patiently sketched by the writer. (4) The Apocalypse has for its aim to protect the Christian communities of Asia Minor against Jewish influences. To this end, John recalls a number of important truths: the irreducible opposition between the world and the Christian, the necessity of persecution which leads to glory. He also describes the persistent struggle in which the Church engages against the Antichrist, and certain aspects of the parousia. Part II: The Préparation du Texte outlines a detailed plan of the whole Apocalypse. It occasionally reconstitutes the historical and cultural context of the work; it analyzes the meaning of the figures employed, indicates the literary procedures, points out the more suggestive scriptural allusions, and brings up questions which put one on the road to personal research.—P. E. L.

BIBLICAL THEOLOGY

426. H. BACHT, "Einfalt des Herzens—eine vergessene Tugend?" *Geist und Leben* 29 ('56) 416-426.

Simplicity of heart, so important in NT and sub-apostolic spirituality, is a forgotten virtue today. An examination of pertinent biblical passages will aid in grasping its significance. Gn 6:9 calls Noah a perfect man, using the word often rendered by LXX and the Vulgate as "simple" (*tamin*). Here, and in Gn 17:1, regarding Abraham, the idea of perfection is connected with the observance of the covenant. From Gn 20:5 and 1 Kgs 9:4, it is clear that simpli-

city also connotes good faith and a good intention. In 1 Chr 29:17, simplicity of heart refers to perfect fulfillment of the law with an open, undivided heart. The Psalter renders the Hebrew root in various ways but always with the connotation of wholeness, entirety, in the gift of self to God. Therefore, the Hebrew word has an amazing richness: to be simple means to walk in the way that leads to God, to be unswervingly loyal to God's covenant, to be wholehearted in giving oneself to God. Such a man's heart is simple because it is undivided, and a man who acts thus is perfect, just, or righteous.

Therefore, in Eph 6:5 and Col 3:22, simplicity of heart means wholeheartedness, giving oneself entirely to the service of one's master. The "simplicity which is in Christ" of 2 Cor 11:3 is complete loyalty to Christ. To give in simplicity, according to 2 Cor 8-9, means to give from one's whole heart, and in this sense to be generous; it is not the amount given that manifests generosity but the spirit in which it is given. Thus, God's giving is simple, i.e., without reserve, complete, as opposed to human giving which generally involves a hope of some return being made for the gift. The simple eye of Mt 6:22 (where the eye is an expression of the soul) means absolute totality in the gift of self to God. If this is true of a man, the whole man is in order. The same idea lies behind Mt 6:21 (serving two masters) and in our Lord's condemnation of Pharisaic hypocrisy in Lk 11:37-54, and even in the great commandment (Lk 10:27): to love with thy whole soul, etc. The simple eye, simplicity of heart, and the childlike spirit are all the same: complete, undivided gift of self to God.—I. J. M.

427. H. BACHT, "Tradition als menschliches und theologisches Problem," *SDZ* 159 ('56-'57) 285-300.

The first part of this article treats tradition as a human problem. The positive value of tradition has been more evident since the second World War. Tradition is a vital thing that can be used as a norm for present and future conduct.

The main body of the article deals with tradition as a theological problem. Protestant theologians such as K. Skydsgaard and R. Bultmann assert that never since the days of the Reformation has the attention of Protestant theology been focused on the concept of tradition as it is today. Most Protestant theologians, however, including Bultmann himself, do not accept the Catholic concept of tradition as a source of revelation. The Catholic concept of tradition is clearly presented in the Council of Trent, but the Council did not state the precise meaning of "and" in the phrase: ". . . in written books and unwritten tradition." Another unsolved problem is the exact role of the Magisterium in transmitting the apostolic heritage. To the Tübingen school, especially J. A. Möhler, must go the credit for giving a new impulse to the Catholic understanding of tradition. The role of the Magisterium, partially treated by Möhler, was stressed by Franzelin and Scheeben. In replying to the objections of the Reformers, that the Magisterium assumes a position superior to that of Scripture, Franzelin replies that the Church, under the guidance of the Holy Spirit, has

the duty to interpret Scripture and to distinguish the true word of God from the false. Scripture, Tradition, and the Church cannot be separated, for it is the same Spirit at work in all three, though in different ways.—N. F. D.

428. R. BELLEMARE, "Pour une théologie thomiste de la pauvreté," *RUO* 26 ('56) 137-164.

An attempt has been made to delineate the ideas of St. Thomas on poverty. The importance of the problem of poverty in the modern world and the place which poverty holds in the Gospels deserves such special consideration. In St. Thomas is found the distinction of objective and subjective poverty. St. Thomas points out that one can be poor and not have the intentions of Christ. In the Gospels are found texts which refer to the poverty of spirit of the beatitudes and those which refer to a state of life. Thomas makes no effort to reconcile the two, but handles them separately. Mt 5:3 is not found once in the 2^a-2^{ae}. Thomas also discusses the relation between poverty and the fear of God. He points out that poverty suppresses an obstacle to the pursuit of true happiness. There is a fear of worldly goods since they can rob us of spiritual beatitude. In this sense fear causes poverty.

In an appendix B traces Thomas' treatment of the possessions of religious in his *Contra Repugnantes*, *Contra Retrahentes*, *Summa Contra Gentiles* and *Summa Theologica*. Thomas gradually realized that religious poverty is more perfect according to the privation which best serves the end of each institute. This article should be of interest to those desirous of constructing a moral theology on St. Thomas.—A. J. J.

429. BISHOP CASSIAN, "The Family of God," *Ecumenical Review** 9 ('57) 129-142.

Gospel evidence traces the existence of the Church to the very origins of our faith. Here we find several images emphasizing the organic unity of the Church: the "Israel of God," the bride, the marriage between Christ and His Church, the building image, and, most important of all, the image of the Church as the body of Christ. But the Church is also the house, household, family of God. The first element in this concept of the Church as the family of God is the fatherhood of God. This is stressed by Matthew and Mark, less so by Luke. It is also emphasized in Paul, whose thought is by no means exclusively Christocentric (as opposed to theocentric), and finally in John. If God is our Father, we are His sons, His children. We are "adoptive" sons, yes, but we should not be too quick to renounce *our* divine sonship. This fatherhood of God and our sonship involves necessarily the brotherhood of men. A third element in the same image is the idea of salvation conceived as God's *adoption* of the faithful. Adoption in the sense of acquired sonship, of mystical union with and in Christ, is the high point in NT soteriology. This teaching applies to the concept of the Church as the family of God. Although this image is not stressed so much

as that of the body of Christ, still, as it is connected with the culminating point of biblical soteriology, it is ultimately more important. It enables us to penetrate more profoundly in the mystery of the Church, and, as an image, it is more comprehensive. It is significant for the ecumenical dialogue that baptism is the sacrament of our adoption, alone capable of achieving it. Moreover, baptism is mutually recognized among Christians, and is not repeated when one passes from one confession to another. Finally, the image includes the slaves. Today's "slaves" are those who do not recognize Christ—Jews, Mohammedans, pagans—and who are members of God's family only in the limited sense of the ancient slave.—R. L. R.

430. H. CUNLIFFE-JONES, "Serious Encounter," *Interpretation** 10 ('56) 411-419.

In the past the systematic theologian has been certain that the Bible was his book and that he knew how to use it. In modern times tension has developed between systematic theologians and biblical scholars. The theologian must apply the truths of Christian revelation to the contemporary world. He draws his understanding of Christian revelation from the Bible. Modern biblical criticism has made older theological interpretations untrustworthy. Hence for many years theologians have abandoned the detailed treatment of the Bible and have treated only general biblical themes. Biblical scholars have moved from details of criticism toward biblical theology. They must realize the limits of their field and leave to the theologians the application of biblical truths to the modern world. The theologian on his part must learn from the research of biblical scholars. His theological affirmations must reflect the absorption of their permanent achievements. The relation of the theologian to the biblical scholar must be one of continuous dependence combined with real freedom of judgment. It is important for each side to recognize the contributions and the limitations of his science. The theologian finds the Bible normative both for setting forth the basic elements of Christian truth and for framing a contemporary philosophy of human existence.—J. T. D.

431. V. DE COUESNONGLE, "Du nouveau en théologie morale? *La Loi du Christ* du Père Häring," *LumVi* 30 ('56) 852-859.

In this article, C reviews a new approach to Moral Theology which attempts to reorientate morality upon the basis of "*réponse-responsabilité*" to the call of Christ, rather than upon the traditional plan of former manuals which "seem to have no other purpose than to learn to come as close as possible to sin without committing it." Although C has great praise for the aim of the new approach and for the treatment of much of the matter, he feels that Häring's book is not adequate as a manual for seminarians. However, he recommends it highly as a book of spirituality, suited for priests and for educated laymen.—J. E. O'C.

432. V. DELLAGIACOMA, "Fragmenta Porphyrii super N.T.," *VD* 34 ('56) 211-216.

The fifteen books of Porphyry's *Adversus Christianos* (ca. 270 A.D.) have perished, but a number of fragments have been preserved, chiefly in the works of Macarius Manetes. The selections here presented give an idea of the bitter, worldly-wise, jeering, sometimes blasphemous tone of P's attacks upon Christ our Lord, St. Peter and St. Paul. Occasionally P throws a valuable sidelight on the truth, e.g., when he alludes to the world-wide diffusion of Christianity in his own day, or when he shows how well he understood that in Mt 16:18 St. Peter, the *coryphaeus et primus discipulorum* and *claviger regni*, is appointed *portare fundamentum Ecclesiae*.—J. F. Bl.

433. J. DUPLACY, "La révélation de la Trinité dans une impasse: Le Judéo-Christianisme," *LumVi* 29 ('56) 703-718.

Judaism as a whole refused to accept even the possibility that Jesus could be God. There existed a religious milieu, however, where the Jewish monotheistic faith held a certain belief in Jesus without attaining its full dimension: Judaeo-Christianity.

Heretical Judaeo-Christianity had the following theology. While preserving the same faith in the one God as did the main Church, it differed in its belief regarding the Son of God. Jesus is the Master. He is the Lord, "our Lord"; but this title does not bear the strong meaning which is found in the primitive Christian vocabulary. Judaeo-Christianity does not ignore the chief reflections of the Synoptics on the unique relations of the Father and the Son. But if the Judaeo-Christians eventually employ the same language as the main Church, they do not attribute the same meaning to it. To them the Son of God is not God, and that is the essential point. If He is the Son of God, it is by election. Judaeo-Christian Christology is adoptianistic. This divine adoption took place at Jesus' baptism. Furthermore, Christ's mission was essentially to instruct, and therefore they considered Him no greater than a prophet.

While the divinity of Jesus was at least a problem resolved in the negative, that of the Holy Ghost is not even a problem. Judaeo-Christianity may well speak of the Holy Spirit of God, and even with formulas which grant Him a sort of personality. The prophetic Spirit could well reside in Jesus, for the Spirit can be in man. These affirmations do not surpass those of the OT or of Judaism. Unorthodox Judaeo-Christian theology became fixed or regressed to a stage prior to the Trinitarian revelation of the NT. It settled on a few primitive Christological formulas or titles, depriving itself of the light contained in the others. The terms retained finally became divested of their primitive meaning and were ready to be integrated with concepts that have no connection with Christianity.—J. G. C.

434. M. GIRAUDO, "Il Vangelo e la Chiesa" *SacDoc* ('56) 213-218.

The question of how and when Jesus instituted His Church deserves our attention. No living organism, either in the physical, social, moral, or spiritual

world, develops in a moment. It has to pass through different stages of evolution. Is the Church subject to evolution? The answer will vary according to our point of view. From the standpoint of Christ there was no evolution. In Him the lineaments of His Church were perfect from the beginning. But from the standpoint of its concrete actualization, we must say that the Church is subject to evolution, or better, to the progress of man and of time. About this last point we can consider the concrete realization of the Church during the life of Christ or in the life of the Mystical Body. We limit ourselves to the lifetime of Christ and see in it three phases in the institution of His Church: the preparation, the realization, and the promulgation. The preparation includes the whole life of Christ up to the moment just before His death. During this time we see Christ laying down the constitutive elements of His Church: the revelation of the great mysteries and the morality of the new law and the sacraments. The second phase is accomplished with the death of Christ on the Cross. On Calvary the elements of the first phase acquired their own true value, for it was on the Cross that they had their effective origin. The third phase embraces the actions of the risen Christ, the power of forgiving sins granted to the apostles, the effective power in the Church given to Peter, and the commission to evangelize the world after the descent of the Holy Spirit. From that time on, the history of the Church is but an uninterrupted series of suggestions from the Holy Spirit and a continuous remembrance on the part of the Church of the teaching of Jesus.—F. A.

435. G. HEBERT, "Hope Looking Forward," *Interpretation** 10 ('56) 259-269.

How far does the OT anticipate the Christian hope of the life of the world to come? A difficulty arises from the fact that NT writers frequently did not give exact references when they spoke of the fulfillment of the Scriptures. Nevertheless, the NT writers followed certain lines in developing OT prophecies about the resurrection. The principal are these: (1) The purpose of God is seen as being worked out, by God's marvelous action, in situations where human resources are at an end. (2) The Lord's work of salvation is to be accomplished through suffering. (3) The deliverance of Israel from Egypt is the basis of Israel's existence as the people of God; the future deliverance, when God will accomplish His purpose of salvation, is seen by the prophets as a second Exodus. The difference between the OT and NT ideas of a life after death is that the OT belief is based on hope alone, whereas in the NT this hope becomes a sure confidence bound up with the actuality of the redemption. Thus the OT points to the Easter faith, but only as hope looking forward into the future. The NT alone proclaims that the Promised One has come.—R. J. B.

436. H. HOLSTEIN, "Au temps du modernisme," *Etudes* 291 ('56) 212-233.

Until the foundation of *Recherches de science religieuse* in 1910, *Etudes* was an ecclesiastical review. The latter's articles on the crisis of Modernism are

many and provide ample reflection on the course of the controversy. It is *Etudes'* glory that it never deviated from the search for truth, even though, in their sincere desire for objectivity, men like Brucker and Méchineau tended to be more conservative than men like Prat and de Grandmaison.

Etudes saw Modernism coming and tried to extract what was good from it, to correct its errors and to keep personalities out of the battle. H provides a table of the principal events in the crisis and cites numerous articles from *Etudes* illustrating the reaction of its editors. H thanks Modernism for causing the new interest in scholarship which, he feels, makes the possibility of a new Modernism very remote.—P. J. R.

437. J. HUHNS, "Das Marienbild in den Schriften des Hrabanus Maurus," *Scholastik* 31 ('56) 515-532.

Maurus, along with the Fathers, clearly affirms the maternity of Mary, and he also asserts that Mary is the Mother of God (*Theotokos*). He sees the necessity of Mary's virginity in the sinlessness of Christ. In the light of salvific history, he makes a comparison between Eve and Mary, the one bringing guilt, the other salvation into the world. Since in the Incarnation Christ unites Himself with human nature and the Church, so the womb of Mary is the bridal chamber of the unity. From an investigation into the writings of Hrabanus Maurus, we can conclude that his works follow closely the teachings of the Fathers. In his defense and propagation of Marian doctrine, he shows himself a good witness and representative of Catholic faith.—N. F. D.

438. P. JORDAN, "Israels Glaube in christlicher Sicht," *BenMon* 32 ('56) 373-381.

The appearance of the new German Catechism of Unity gives rise to a discussion about the use of the OT and NT in catechesis and biblical instruction. It is erroneous to conceive Judaism as a religion merely of the Law. The prophets constantly affirm that the Jewish people are a chosen people only in so far as they are holy; a purification of the heart is required and not solely a legalistic religion. In bridging the gap between the OT and the NT there are common as well as diversifying elements: a common faith in one God, the common requirement of love of God and neighbor, etc. A divergence is clearly visible, however, in the notion of original sin and the consequences that flow from it, which Judaism does not recognize. The basic tenets of Judaic dogma include: (1) the existence of God, (2) revelation, (3) reward and punishment. For the Jews, however, dogmatic investigation holds a secondary place because questions of eternity belong to the mysteries of God. In Jewish moral teaching the three theological virtues hold the leading position, but of the three faith is uppermost. The two chief Commandments of Mt 22:37 ff. are the essence of all religious life for the Christian as well as the Jew.

In a better understanding of the OT and its relation to the NT, much mis-

understanding would be averted, prejudice would be set aside, and the Christian revelation would shine forth even more brilliantly. The fate of all humanity is mirrored in the fate of Israel. The understanding of this is the key to understanding the entire history of salvation.—N. F. D.

439. S. LYONNET, "L'originalité du message chrétien. A propos du *Theologisches Wörterbuch*," *Biblica* 37 ('56) 477-487.

Despite the death of its founder, Gerhard Kittel, this important work continues publication under the direction of Gerhard Friedrich. Volume 5 appeared in 1954, and, with fascicles of Volume 6 appearing, the end of the work is in sight. Friedrich retained, and even improved, the policy of open-mindedness in treating Catholic opinion. Among the collaborators are two Catholic exegetes. The articles themselves show a greater unity in Volume 5 than in the earlier volumes, since the topics are now assigned to individuals rather than to groups. More thorough treatment, too, is given the notional import of words as opposed to the merely verbal. Best of all, however, is the marked increase in accentuating the originality of the NT against the tendency to discover in it the influences of Hellenism and Gnosticism. Prominent in this respect are the articles on *xenos*, *onoma*, *oikos*, *paradeisos*, *parousia*. The only article which does not seem to follow this pattern is that of H. Seesemann on *oida*. This reaction against seeing Gnostic and Hellenistic influences in the NT is of great importance to exegesis, especially with reference to the sayings of our Lord. There is of course a value, especially apologetic, in comparing the usage of the NT with the vocabulary of the Greek and OT worlds; but, as the article *xenos* clearly shows, a superficial identification of terms would serve only to present a part of the meaning of the NT.—R. L. T.

440. C. F. D. MOULE, "The Biblical Conception of 'Faith'," *ExpT** 68 ('57) 157.

The meaning of the word *pistis* in the NT does not refer primarily to God's or Christ's faithfulness as T. F. Torrance wrote in *ExpT** 68 ('57) 111, because in an expression like *pistis Christou Iesou* the loose genitive may be objective rather than subjective; the verb *pisteuo* sometimes has Christ as its object; the noun *pistis* sometimes clearly refers to the believer's faith; and finally, the proposed interpretation slights man's cooperation in responding to God's approach.—T. A. J.

441. H. MUSURILLO, "The Development of Early Christian Ethics," *Thought* 31 ('56) 385-402.

In reply to certain modern non-Catholic ethical theories, M attempts to survey the development of early ethical thought from apostolic times down to the Peace of the Church. In the NT, the chief sources of morality are the conscience and prophetic prescription. As the Jews of the Old Law had always been

directed by a body of halachic truth, so the Christians received their moral guidance from authorized apostles and prophets in the primitive kerygma. In Paul, however, besides the appeal to prophetic prescription there is introduced the element of the "works of the flesh" which are "unsuitable" for man as such; and it is this Pauline list of "natural" prohibitions which is lengthened in, for example, the *Shepherd of Hermas*, as a reflection of the moral reform movement which was developing in the early second century. By the time of Clement and the Alexandrian school, under the influence of Stoic thought, this tendency develops into a reasoned ethic. The use of an allegorical or symbolic presentation of the moral dilemma as Two Ways first clearly occurs in Barnabas and the *Didache*, and reflects the imagery found in the Qumrân scrolls. The rest of the article attempts to show how the Fathers used elements of Stoic, Platonic and Aristotelian moral theory to illustrate the fundamental ethics of the NT kerygma.—H. Ms.

442. J. R. NELSON, "Many Images of The One Church," *Ecumenical Review** 9 ('57) 105-113.

The recent resurgence of study of the church images in the Bible is of great value to the ecumenical theologian in spite of the dangers inherent in the careless use of these figurative terms. Agreement on the incorporation and use of such terms as the body of Christ, the royal priesthood, and the bride of Christ, without concord on their precise meaning for the various denominations, can be a deceptive and false accord. While it is true that many of the various images are distinct and enjoy certain priority of importance over others, too rigorous an insistence on the importance of one over any or all of the others is a misconstruing of the intention of the biblical writers and is divisive thinking. For, while we must agree with J. A. T. Robinson that, at least for St. Paul, the concept of the body forms the keystone of theology, we must recognize that even this beautiful image of the body of Christ must be supplemented by the insights which are communicated by the vine, the temple, the kingdom, and others.

Although the correct use of these images contributes much to our growing knowledge of the nature of the Church, we must remember that the person and work of Christ are assumed to be central and determinative for the life of the Church. Observe, for instance, how the living stones of the building, the flock of sheep, the brethren and heirs of the household, the fruitful branches of the vine, the one communion loaf, etc., supplement the single explicit reference to the unified Church in Jn 17:21; or how the sower in the field, the flourishing vine, and the olive shoots grafted into the trunk of the tree enrich and explain the traditional teachings concerning the mission of the Church. The writers of the Bible offered us these images as explanations and pictures of the reality and mystery of the Church "for our learning and direction, so that in all ways we of the many churches may fulfill the calling of God."—T. M. C.

443. H. B. PORTER, JR., "The Eucharistic Piety of Justin Martyr," *AnglTR** 39 ('57) 24-33.

Justin Martyr wrote only a few paragraphs regarding public worship. Among them he describes how the Eucharist was celebrated in his day. Justin understands the whole service as the re-enactment of what Christ did at the Last Supper in every exact detail. With modern Christians only the words of institution are exactly the same. The parts of the service are the taking of the bread and wine, the blessing by means of thanksgiving, and the giving of the species which, Justin says, "we are taught is the flesh and blood of that Jesus." Justin mentions that the common meeting takes place on Sunday, for on this day Christ rose from the dead and taught His disciples. Sunday also recalls the creative activity of God and is the day of the Holy Ghost. For Justin the Eucharist is not isolated from all else in the Church. It is organically related to the whole of Christian living and connotes the idea of corporate oneness in Christ's Body.—R. V. D.

444. B. PRETE, "Vangelo e lavoro" *SacDoc* 1 ('56) 280-309.

One will not find a social or an economic treatise in the Gospels. Nevertheless, Christ did teach man how to approach the problems of everyday life. The real value of man's existence and of his activity derives from his supernatural end. Thus, man should not be oversolicitous about the food he must eat, the goods he possesses, or the work of his hands.

From a recent study by F. Gryglewicz ("La valeur du travail manuel dans la terminologie de la Bible," *Biblica* 37 ['56]) it is clear that human labor was elevated and given a new dignity by the preaching of Christ. *Banausos* does not appear in the NT at all. The word most commonly used for "work" is *ergon*; together with *ergates* and *ergazomai*, it does not retain any negative or pejorative connotations. Furthermore, *ponos* and *kopos* add a note of joy, a sense of approbation and praise, and suggest a new moral and religious significance for the concept of work.

Finally, R. P. Spiazzi remarks that work, in the light of Christ's teachings, is to be an instrument of justice or of grace or, better still, of Christ Himself who lives in the soul through grace.—G. Gm.

445. K. H. SCHELKLE, "Der Apostel als Priester," *TQ* 163 ('56) 257-283.

The word *hiereus* is not used of the apostles in the NT, but the apostolic office is there shown to be essentially priestly in the sense of being *mediatorial*—in both of its functions, of witness and offering, word and cult, preaching and sacrifice. Through the apostles God speaks to the Church and to mankind at large; and through them sacrifice and worship are offered to God. S collects passages from the Gospels and Epistles showing the mediatorial functions of the apostles as fishers of men, workers in the vineyard, bearers of God's revelation, ministers of reconciliation, etc. The reason for the avoidance of

hiereus in the NT may be its pagan associations—just as in the LXX the Temple at Jerusalem is not called *hieron*.—J. F. Bl.

446. F. SONTAG, "Ontological Possibility and the Nature of God: A Reply to Tillich," *JR** 36 ('56) 234-240.

In his *Biblical Religion and the Search for Ultimate Reality* T rightly affirms that man's reception of revelation involves ontological questions. But he erroneously maintains that ontology requires a power-of-being above all beings, incompatible with the personal God of biblical religion. T attempts to give an existential solution to this conflict by invoking a state of (religious) faith mingled with (philosophic) doubt. His effort to reconcile religion and ontology by transcending both actually satisfies neither the demands of ontological inquiry nor those of biblical faith. He seems to conclude to a transpersonal God which is a denial of what biblical religion claims to have revealed.

A less rigid ontology might be more gentle to biblical religion. Not all ontologies are, like T's, opposed to personalism, ethical values, and historical transformation. A description of being which allows for possibility and infinity in the structure of God would make it clear that personality and freedom are central to His nature.—A. R. D.

447. J. B. SOUCEK, "The Good Shepherd and His Flock," *Ecumenical Review** 9 ('57) 143-153.

The image of the Good Shepherd appears in the OT, where it has a natural setting in the culture and ideology of the people. In the Synoptics, Luke's parable of the lost sheep opens the way towards a universalistic understanding of the flock of the true Shepherd. The step out of the provisional narrowness of the "little flock" (Lk 12:32) is indicated in Matthew's use of the shepherd motif in the great eschatological scene of Christ's judgment. As a common trait, the image in the Synoptics goes beyond the mere Messiahship of Jesus and bears directly on the structure of the people of God, on the means of transcending the limits of the old Israel, and on the faithful Shepherd who will save, reintegrate, the lost. Jn 10, stressing the mutual knowledge of shepherd and flock, has for its main theme the utter dependence of the flock on the person, voice, and work of Jesus, the Good Shepherd. He is the sole means of incorporation into the people of God, His personal self-sacrifice the basis of their existence and inner coherence, the *hearing* of His voice the only foundation for their integrity. Scattered instances in other NT books—Heb 13 implicitly and 1 Pt 5 explicitly—develop the notion of Church authority in the secondary shepherds, whose position rests solely on their fidelity to the one true Shepherd.—R. L. R.

448. G. STÄHLEN, "On the Third Day," *Interpretation** 10 ('56) 282-299.

Existential theology, while giving a central role to the Easter message, denies its historical foundation. The Easter accounts are discarded as un-

historical chiefly under these headings: (1) accounts that "prove" the Resurrection, such as the empty grave, the corporeal appearances, and the list of witnesses (1 Cor 15:5); (2) histories which bear the character of cult legend; (3) accounts of commissioning of the disciples. But these reasons can be shown to be unsound. Existential theology relies on a Resurrection which is only a faith experience, having made a virtue of a nonexistent necessity. Here are the facts of the Easter message: (1) there is no account of the actual raising of Jesus; (2) there is no reason to deny the events which *eo ipso* assert the reality of the Resurrection; (3) the fact of the Resurrection belongs to the earliest kerygma; (4) the contradictions which arise are inessential and disprove nothing; (5) there is a remarkable agreement on the earthly and un-earthly nature of Jesus after the Resurrection. Perhaps this blending of the worldly and the otherworldly is the heart of the Easter message.—J. A. Bs.

449. G. H. TAVARD, "Christianity and Israel: How did Christ Fulfill the Law?" *DowR* 75 ('57) 55-68.

To the problem stated in the title of this article and contained in Mt 5:17-18, Catholic theology offers several possible answers. In Paul, Torah (i.e. the Law) is the ceremonial and purity law which is the shadow of the New Covenant. Torah had been propaedeutic, valid for a time. Before it, moreover, God had been friendly with Abraham through faith, in the last analysis faith in Christ (1 Cor 10:1-4). In other words, unknown to Torah yet reached by faith, Christ was in the Old Testament. Torah was tutor for children. And though it is "malediction" since it forbids and punishes without justifying (Gal 3:10), still we uphold it—in its fulfilment that is, when it becomes the work of the Holy Spirit in us (Rom 8:3-4). This line of thought held considerable sway over the Fathers, e.g., Tertullian, Origen, who saw a continuity from Torah (shadow) through Gospel (image) to Resurrection (reality).

In a second line of thought (Acts 7:51-53), St. Stephen contrasts the great Law with the Hebrew failure to keep it. Christian literature echoed this comment. The regulations of Torah were symbols; true circumcision was of ears and heart. Understood literally Torah was death; understood spiritually it was the Gospel. Christ fulfilled Torah, uniting letter and spirit inseparably. Such was the teaching of St. Basil and St. Bonaventure.

A third conception we may call Johannine, a title little more than symbolic (cf. Jn 1:17; 7:19; and his frequent epithet "the Jews"). Early writings, and especially the *Didascalia Apostolorum*, distinguish between the perennial decalogue and the merely temporary law of ceremonies. Christ, in fulfilling the law, abolished Mishnah, i.e. "the second legislation," which was concerned with ceremonies and legal purity, and returned to the purity of Torah or decalogue, the universal law obscurely inscribed in all hearts as a natural moral code. T would agree with this third interpretation, without abandoning the other two. The striking ambiguity of the concept of Torah received from Judaism is sig-

nificant. Torah was unavoidably ambiguous, since it was not the ultimate revelation. It helps, too, to explain the Judaic rejection of Christ.—H. A. L.

450. T. F. TORRANCE, "One Aspect of the Biblical Conception of Faith," *ExpT** 68 ('57) 111-114.

The NT conception of faith (*pistis*) is much more than faithfulness answering to and dependent upon the divine faithfulness, for in faith the intellectual element of belief is powerfully represented. Yet, this aspect itself is grounded upon the basic fact of the faithfulness of God and man's faithful response to His covenant mercies.

The fundamental significance of the Hebrew root 'mn, meaning firm, steadfast ('aman, 'emunah), is closely related to the intense family consciousness of the people. Above all, steadfastness is applied to God in His covenant faithfulness, and secondarily to the religious faithfulness of the people. Greek translation is difficult, *pistis* and *pisteuein* being poor equivalents for the Hebrew idea of faithfulness. 'Aman may mean to make firm or to establish. It may also mean to believe, rely on; and LXX will translate by a form of *pisteuein*. But the emphasis throughout is establishment, reliance upon God or upon 'the Truth.' 'Emeth (truth) itself rests on the same root as 'emunah. Both words overlap. LXX translates by *aletheia* but means efficacious reality, God's covenant faithfulness, and not truth in any abstract sense. Even NT usage of *pistis* and *dikaiosisune* must be read against this Hebrew background of 'emeth and 'emunah.

In the OT, when word (especially God's word) and event coincide, there is 'emeth. In the NT, Jesus Christ is the incarnate faithfulness of God, the Word of God become event in our flesh in the fullest sense. Like the OT, the NT, too, emphasizes the faithfulness of God and requires the corresponding faithfulness of man. But the *pistis Iesou Christou* (e.g., Gal 2:16, 2:20, 3:22) is pre-eminently a polarized expression: Christ, the Truth of God, is the Truth of God become man, the Truth of God become truth of man, the actualization of man's *pistis* in covenant with God. This polarity of the faithfulness of God, on whom our salvation depends, and the faithfulness of Christ, who is not only Word of God but Believer, our vicarious Believer, who stood in our place and was faithful for us, is remarkably summed up in 2 Cor 1:18 f.—R. L. R.

451. T. O. WEDEL, "Bultmann and Next Sunday's Sermon," *AnglTR** 39 ('57) 1-8.

Bultmann's vivid existentialist interpretation of the Gospel has had very disturbing effects on Protestantism and may eventually induce a violent reaction back to Fundamentalism. Although Bultmann's "demythologizing" is disturbing, he is to be thanked for bringing out into the open a problem left over from an earlier time. Bultmann believes that the kerygma becomes the proclamation of the drama of death and resurrection which we must live today.—R. V. D.

ARCHAEOLOGY

452. M. AVI-YONAH, "The Excavations at Caesarea in 1956," *BIES* [in Hebrew] 20 ('56) 194-195.

With a subvention from the Rabinowitz Synagogue-Exploration Fund, the Hebrew University Archaeology Department shaved off 7 meters from a 600-meter-long strip of the Caesarea coast. Notable remains are attributed to the Hellenistic and Persian settlement, "Strato's Tower," which preceded Herod's vaunted construction of Caesarea out of nothing. From Herod's era appeared a solid public building with datable pottery. Later building phases show Jewish symbols.—R. N.

453. B. BAGATTI, "Scavo di un monastero al 'Dominus Flevit,'" *SBFLA* 6 ('55-'56) 240-270.

This monastery, dedicated to the Gospel prophetess Anna probably between 614 and 808, bears no apparent relation to the Gospel events on or near Olivet.—R. N.

454. D. BALDI, "I santuari di S. Giovanni Battista in Terra Santa," *SBFLA* 6 ('55-'56) 196-239.

The *iouda* of the Baptist's birth is not for Yuttah of Jos 15:55; 21:16, 10 km south of Hebron, as supposed by some Catholic topographers following Reland; less likely still is Juda of Nephthali in Galilee Jos 19:34 (Le Camus), or Beth-Zacharia 10 km SW of Bethlehem (Germer-Durand). There is a certain tradition in favor of Jerusalem or Bethlehem. But from the Crusade period onward, 'Ayn Karim prevails. On the site of the baptism of Jesus, even the strong tradition of 5 km north of the Dead Sea leaves many questions unanswered, chiefly, whether west or east bank. Albright's recent locating of Ainon near 'Ayn Far'a is questionable; Egeria's account suggests rather ad-Dayr 12 km south of Bet-Šan. The death of the Baptist at Machaerus is established by Josephus, though Christian sources are silent; an alternative "tradition" for Sebaste, dating from Theodosius A.D. 530, is based on a confusion with his *tomb* [the variant claim of Damascus does not fall within the frame of this study].—R. N.

455. R. BEAUVÉRY, "La route romaine de Jérusalem à Jéricho," *RB* 64 ('57) 72-101.

Asphalting of a new road from Cedron to Augusta-Victoria in 1950 laid bare five superposed layers of ancient roadbed, which when examined in 1955 contained only Roman pottery. The Jericho road probably issued from Jerusalem from the north, as Thomsen had claimed and as seems implied by Flavius' description of the dragging of siege-machines across Kedron to Hippicus; rather than from the east (Sheep Gate, as in Grollenberg's Atlas). The continuation of the road is traced with an excellent map, via Bahurim as

identified by the excavation of E. Voigt *AASOR* 5 ('25) 67. West of Adum-mim a triple roadbed seems to imply successive stages: pre-Roman; 69 A.D. or earlier; 132 or later. Along the slope of Aqûbat al-Akrâd (wadi Qilt area), the upper road first noted in the 1935 survey seems strategically more plausible than the Tal'at-Damm wadi-road of the original *PEF*-survey, and is moreover archaeologically favored by retaining-wall remains. Along the route are various monuments: Qaşr 'Ali already studied in *PJB* 25 ('29) 118, a Wadi Sidr station here minutely analyzed, and various guard-posts. More plausible is the dating of the road under Vespasian 68-70 (Kuhl, Abel), though Avi-Yonah's claim of Hadrian 130 is based on observations which do indeed prove considerable restoration.—R. N.

456. E. R. GOODENOUGH, "The Bosphorus Inscriptions to the Most High God," *JQR** 47 ('57) 221-244.

Among the Bosphorus (kingdom on northern shore of the Black Sea) lapidary inscriptions studied sixty years ago by Schürer were twenty-one referring to "newly received brethren" who worship God Most High. Schürer denied they could be Jewish because (1) they mention a "priest," and (2) eagles were carved on at least five of the stones. Tomb and synagogue inscriptions show that the word "priest" was a living one among Jews of that period. G further points to the importance of the "priest" at Qumran, as attested in the *Manual of Discipline*. As to the eagles, they appear often on Palestinian synagogues (plates give illustrations) of Capernaum, el-Jish, Yafa, Khirbet Dubil, as well as on funerary decorations recently discovered at Beth Shéarim. Thus, the "newly received brethren" at Bosphorus were probably converts to Judaism. Nothing in their inscriptions is alien to known practices of loyal Jews of that period.—F. L. M.

457. E. R. GOODENOUGH, "Pagan Symbols in Jewish Antiquity" *Commentary** 23 ('57) 74-80.

The increasing discoveries of decorations on Jewish graves and synagogues from Greco-Roman times, with a strange combination of objects used in the Jewish worship and of figures from paganism, are more important than the Dead Sea Scrolls. Found on Jewish monuments in Rome, Southern Italy, Asia Minor, and Dura on the Euphrates, they pose a question for modern scholars, viz, how could the Jews have made these particular forms at that time and in that environment.

Ancient Jews seem to have borrowed ornaments that were symbolically dead; but later Jews borrowed those whose symbolism and value were very much alive: namely, Helios, the vine, the lion and the eagle, fish, bread, the boat, Pegasus, and various astral symbols. Inroads of Hellenistic influence manifest themselves in recently found amulets and magical incantations addressed to the God of the Jews. The proposed conclusion is that as mystic Jews, they were saying in symbolic language what pagans, and later Christians, were expressing by

the same vocabulary; they found in the symbols both stimulus and hope for their experiences without compromising their loyal obedience to Jewish law and customs as they knew them locally.—R. T. F.

458. E. GRIFFE, "L'histoire ecclésiastique à l'Académie française," *BLitE*, 4 ('56) 225-229.

In welcoming to the French Academy the famous historian, M. Jerome Carcopino, M. François-Poncet discussed the former's scientific work. Two items concern the early Church. The "magic square" cryptogram is of Christian origin and can be traced to Lyons in the time of St. Irenaeus, according to C. F-P disagrees with this view, pointing out that, if this were the case, more examples of such cryptograms would have been found in the catacombs.

With astonishing precision C has fixed the date for the transfer of the relics of the apostles Peter and Paul to the Catacombs of St. Sebastian on Sunday evening, Feb. 22, 258 A.D. They remained there until A.D. 336. On this point F-P is in agreement. Many arguments, however, deduced from the history of Roman liturgical customs and the condition of St. Peter's tomb itself, show that Feb. 22 commemorates the beginning either of the apostolate or of the episcopate of St. Peter and not the transferring of his relics.—R. B. C.

459. T. F. MEYSELS, "From the home-town of Our Saviour: recent archaeological discoveries at Nazareth—Byzantine mosaic and Burgundian sculpture," *ILN* 229 ('56) 1074-75.

When the seventeenth century church of the Annunciation at Nazareth was recently demolished, excavations to the west revealed the negative impression of first century Jewish Nazareth: rock-cut foundations of little houses, crypts with stairs, grain-bins with intricate ventilation-vents. A basement supported by two large columns parallels the two columns of the grotto of the Annunciation, believed to be a subterranean backroom of the house of Joseph. Deep beneath the demolished church lay traces of Byzantine mosaics belonging to the first modest shrine of Nazareth, measuring but 18 metres square. Above this lay the crusader's large cathedral and a medieval pilgrims' cemetery. Specimens of thirteenth century French Gothic sculpture, found in a crypt, were intended for a third rebuilding of the church which never took place.—G. G.

460. J. SHATTNER, "The Meanders of the Jordan," *BIES* [in Hebrew] 20 ('56) 145-151.

A geologist's viewpoint is applied in the OT language to the well-known vagaries of the most sacred river of Christian tradition.—R. N.

461. V. VILAR, "Cronica arqueologica de Palestina," *EstBib* 15 ('56) 301-320.

V summarizes the results of recent excavations and explorations. *Excavations*: Jericho: 1955, by K. M. Kenyon. Conclusions: the extension of the

town in the Neolithic Pre-Ceramic Age was almost as large as in the Bronze Age. New walls and graves were found. Dothan: 3rd expedition, by J. P. Free. Previous conclusions confirmed. Tell El Far'ah: 5th expedition, 1954, by De Vaux. The results suggest strongly the identity of Tell El Far'ah and Tirsā. Bethel: second expedition, by J. L. Kelso, confirmed the conclusions of the first expedition. Jerusalem: Ofel's wall and a canaanite tomb are the main finds. Nazareth: by Bagatti, on the site of the old Basilica of the Annunciation. It is possible to draw the designs of the two older Basilicas. Beersheba: 1954-55, by M. S. Perrot. Hazor: by Y. Yadin. In the Tell were found the remains of a large building, and in the military camp, two temples and some ceramics. Nahariya: 1954-55, by M. Dothan. New finds in the rectangular temple dug out in 1947. Beth Shearim: by N. Avigad. Four new catacombs were found and two inscriptions deciphered. Ramat Rachel: by Aharoni, 1954. Three levels uncovered in which three cities were placed. The first was destroyed by Nebuchadnezzar, the second by Titus, and the third is of a later date. Also a church and some seals were found.

Explorations: Search of Judah: by J. T. Milik and F. M. Cross, who identify three of the cities named in Jos 15:61-62. Gilgal: interesting studies by J. Muilenburg who concludes that Khirbet Mefjer is Gilgal. El Negueb: by N. Glueck, 1952-55; remains of agricultural life in Middle Bronze I and Iron II. —L. M.

462. L. VINCENT, "L'Eléona, sanctuaire primitif de l'Ascension," *RB* 64 ('57) 48-71.

The mosque "Imbomon" with the alleged footprints in the rock is at the highest point of Mt. Olivet. But slightly lower on the southward slope is the Carmelite convent of the *Pater noster*, claimed to be the true site of the Ascension by H. Vincent and F. Abel in *Jérusalem Nouvelle* (Paris, 1914) 337-360, 374-419. The proof is based upon the 1910 excavation of the White Father Léon Cré [*Oriens Christianus* N.S. 1 ('11) 119-134, 316-321], as illustrating two statements of Eusebius that Constantine's Ascension-sanctuary was, like his Bethlehem sanctuary, constructed around a cave. The same cave was believed to have served for eschatological discourses of Jesus, and thus to have fulfilled in a certain sense the oracles of Ez 11:22; Za 14:4. Only after 375 was the higher point *en Bômô* crowned with an "Ascension-sanctuary" by the matron Poemenia; and even there the alleged "footprints" were only gradually hinted at after 400. The position of Vincent was attacked by E. Wiegand *ZDPV* 38 ('15) 132-5; 46 ('23) 193-220 and defended by Vincent in a discussion pivoting unhappily about the question of how extensive and unjustified were the disfigurements of the French Eléona property wrought by the occupation of German soldiery. Meanwhile the intention of constructing here a grandiose basilica, resuscitated in 1945, was violently attacked: not because of the "Sacred Heart" title which for no explainable reason had become attached

to the project [which Vincent does not even mention, and which in recent announcements has been abandoned], nor because of the "Pater" tradition [which already Jerome *PL* 26,34 had categorically rejected], but precisely on the basis of the Ascension claim. Spearhead of the attack is André Grabar, *Martyrium: recherches sur le culte des reliques et de l'art chrétien antique* (Paris, 1946). Grabar's contentions of detail seem to be inadequately based upon measurement and observation. Also questioned in his allegedly "presupposed" fundamental contention that all such monuments were the expression of a sort of hero-cultus linked to an important scene: in this case, the alleged footprints.—R. N.

DEAD SEA SCROLLS

463. J. M. ALLEGRO, "Further Messianic References in Qumran Literature," *JBL** 75 ('56) 174-187.

Qumran's Cave 4 has yielded four Messianic fragments. The first, a commentary on Gn 49:10, implies an early date for the Messianic interpretation of the passage. It further suggests that Za 9:9 depends on such an interpretation: "Until the Messiah of Righteousness (legitimate Messiah) shall come, the shoot of David. . . ." The notions of priestly and Davidic Messiahs seem associated; cf. NT use of the name of the priest-king Melchizedek as the prototype of Jesus.

The second document (4Q Florilegium) highlights 2 Sm 7:11 ff. One of the Messiahs is identified with the "Interpreter of the Law" known as the Teacher of Righteousness. We must identify the two Messianic figures in this document with the Messiahs of Aaron and Israel.

The third document comprises a collection of fragments from a commentary on Isaiah (4QpIsa^a) referring events in Is 10-11 to the "War of the Kittim," which seems to have been regarded as a necessary preliminary to the final judgment and the institution of the Kingdom. We also seem to have a reference to the Messiah's point of departure, Acco (Ptolemais), on his triumphal march to Jerusalem. One fragment implies that the Davidic Prince's exacting standards of judgment are learned at the feet of his priestly tutors.

The fourth document (4Q Testimonia; cf. Dt 5:28-29; 18:18-19; Nm 24:15-17; Dt 33:8-11; Jos 6:26) illustrates the type of composite quotation well-represented in the NT. Moreover, an apocryphal work (in the fourth testimony) seems to be quoted alongside biblical texts. The first three *testimonia* refer to the prophetic, kingly, and priestly functions of the Messiah(s), whereas the fourth is concerned with the activities of "a man accursed." However, the point of contact among all four is not to be found in the personalities involved, but in the import of the final words of each; namely, the eschatological destruction visited (1) on those who do not listen to the Prophet, (2) on the enemies of the Star and Scepter, (3) on the opponents of the Levitical priesthood, and (4) on the city which had been rebuilt under a curse.—C. H. G.

464. M. BAILLET, "Fragments du Document de Damas, Qumrân Grotte 6," *RB* 63 ('56) 513-523.

The missing link between the Qumran sect and that of the Cairo Geniza's Damascus-Šadoqite document, suspected by Paul Kahle already in *Vetus Testamentum* 1 ('51) 45-48 and announced in *RB* 60 ('53) 86, consists of five fragments. Fragment 1, erroneously labeled Cave 4, but of provenance left uncertain, contains Zad-CDC 4:19-21 cursing the "builders of a wall" [previously invoked by Père Vincent as an attestation of the Bar-Kokba construction of the "fourth" (Robinson-Sukenik "third") North Wall of Jerusalem]. Fragment 2, from Cave 6, contains Zad 5:13-14 cursing "makers of fire." Fragment 3, the principal one, from Cave 6, contains Zad 5:18-6:2 foretelling the rise of seducers and "boundary-falsifiers." There are three orthographic variants from the known text: *'hrwn* and *yzkwr* with *ô* written fully; *ryswn* with correct aleph written over the yod. Fragment 4, pseudo-Cave-4, contains Zad 6:20-7:1 mentioning the "holy offerings" to be "lifted" [Rabin "set aside"; || 2 Chr 30:24 "donated" (Buhl) or "taken up" (Baillet)]. Fragment 5, from [Pseudo?-] Cave 4, is not contained in Zad, but is perhaps from the lacuna before Zad 12:1, inculcating in its spirit the prohibition of sodomy in Lv 18:22; 20:13; chiefly on this Fragment 5 is based a generalized conclusion to "the existence of a Zad text notably longer than the one already known."—R. N.

465. R. E. BROWN, "The Messianism of Qumran," *CBQ* 19 ('57) 53-82.

Taking messiah to mean an agent sent in the final period by God to overcome the forces of evil and establish God's kingdom, three problems must be considered: (1) Was there one or two messiahs expected by Qumran? (2) Is the "messianic" psalm really messianic? (3) Was the Teacher of Righteousness a messianic figure, and what influence did he have on the messianism of Qumran? The publication of (1QSa) and the *Benedictions* (1QSB) have established the two messiah theory: the Messiah of Aaron and the Messiah of Israel. Before their coming (or contemporaneously) a prophet was expected—an idea which fitted into the post-exilic expectations of Judaism, yet still outside the bonds of strict Judaism. With the messiah's coming the final period begins in an eschatological battle under the direction of the Messiah of Aaron. Very possibly a new liturgy is established after the victory to replace the abuses at Jerusalem. Evidence of the two messiah theory is found also in the polemic of Hebrews (cf. 7:14-15) and in the rise of Simeon ben Koseba. Consideration of vv. 9-10 and 12 of the "messianic" psalm (1QH 3, 3-18) shows the weakness of the messianic interpretation. Still such a possibility remains, though the idea of a messiah coming "from below" is strange to Jewish apocalyptic thought. 1QpHab shows that the Teacher of Righteousness was a prophet in the Qumran sense; but, since his death is mentioned in CDC, he was not the prophet, nor was he identified with the Messiah of Israel; nor expected to return after death as one of the messiahs. Yet the Teacher did influence

Qumran's messianism, possibly because they connected his sufferings with those of the suffering servant of Is. But that Qumran had the idea of a suffering messiah, there is no conclusive evidence.—J. F. B.

466. J. CARMIGNAC, "L'utilité ou inutilité des sacrifices sanglants dans la 'Règle de la Communauté,'" *RB* 63 ('56) 524-532.

Serek 9:4 *mibbēšar 'olôt* can mean expiation either "by means of" or "rather than" flesh of holocausts. The former interpretation, already preferred by a minority (Milik, *del Medico*) is now shown to be correct by a detailed parallel in *Milḥama* 2:5, "These will be charged with holocausts and sacrifices, to prepare a smoke of delight for God's good pleasure, to expiate for the congregation." The approbation of sacrifices is further confirmed by *Zad* 11:18-12:2 (compared with *Milḥ* 7:11; *Lv* 12:4) regulating their proper performance. Therefore any disapproval of sacrifice by the Essene community in Josephus *Ant* 18 (19) 1:5, or the silence of the Scrolls, must be interpreted as merely awaiting the day when a more worthy community will supplant the one then serving the Temple.—R. N.

467. R. DE VAUX, "Fouilles de Khirbet Qumrân: rapport préliminaire sur les 3^e, 4^e et 5^e campagnes," *RB* 63 ('56) 533-577.

Attribution of the three main building-periods to the Scroll users remains unchanged: Ia John Hyrcanus 135-104 B.C.; Ib Jannaeus 103-76 and until the earthquake of 31 B.C.; II 4-70 A.D. The outset-date of II has been mildly shaken by the discovery of 558 silver Tyrian coins of a minting datable to 8 B.C. but attested in use until eight years later. The astonishing number of cisterns, already queried by archaeologists, is defended; and even the use of many of them as ritual or domestic bath is disallowed. Iron-II pottery finds were sufficiently widespread to warrant postulating an earlier existence of the whole southeast half of the main building, as well as a round cistern and dependencies westward. This was probably under Ozias, as indicated in 2 Chr 26:10; but no relation whatever exists between his occupation and the Scrolls-community. Further grave-clearance reveals exclusively male burials, rigidly oriented north-south in the principal terrace-cemetery; but in four subsidiary cemeteries not uniformly oriented, female interments predominate. Numerous jar-deposits of generally homogeneous animal-bones within the compound itself imply a usage inescapably cultic but not attested in the OT.—R. N.

468. A. JONES, "Apropos Four Recent Books on the Scrolls," *Scripture* 9 ('57) 21-26.

Do the Dead Sea Scrolls threaten the 'originality' of Christ? Obviously they do not threaten His theological uniqueness, but what of His historically verifiable preaching? To the literary critic versed in rabbinic writings there is no originality to be threatened; but to the critical historian the originality of His teaching remains untrammelled since it lies not in the individual moral

maxims but in all that lies behind them. The climax is not impending but rather is present in the person of Christ Himself. It is the Christology which gives substance to the moral aphorisms and it is only this living whole which comprises the 'originality' of Christ. To the historical philosopher the truth and originality of Christ's teaching is shown by the contrast of the subsequent oblivion of Qumran with the dynamism of Christianity; and if the historical philosopher has experienced this dynamism personally, then his judgment, the more valuable for this experience, will be preparatory to the act of faith by which he believes that Christ's truth is not only superior to Qumran but is itself absolute truth.—K. K.

469. K. KUHN, "Bericht über neue Qumrânfunde und über die Öffnung der Kupferrollen," *TL** 91 ('56) 541-546.

K raised a German fund for the purchase of Pešer Nahum naming Demetrius [III], and other 4Q scrolls; still others were purchased by the Vatican, McGill, and Manchester. H. W. Baker's Manchester unrolling of the copper scrolls brought the discovery that they contain some 3000 letters (characters) constituting the account of a hidden treasure—exactly as Kuhn's *RB* article had concluded from examining only the outside of the scrolls! A similar treasure-hunting is described in Josephus *JW* 6 (387-391) 8.—R. N.

470. J. LICHT, "The Term *gôrāl* in the Dead Sea Scrolls," *Beth Mikra, Bulletin* [in Hebrew] of the Israel Society for Biblical Research* 1 ('56) 90-99.

This frequent term expresses the alleged dualism of the Qumran sect. Wherever men are gathered, there exist among them two "sorts" [in its Latin sense; it is noticeable that in English also both "lot" and "sort" have come to connote simply "category"]. "Men of God's lot" are opposed to "men of iniquity."—R. N.

471. R. MARCUS, "*Mebaqquer* and *Rabbim* in the Manual of Discipline vi.11-13," *JBL** 75 ('56) 298-302.

The Qumran *Manual of Discipline* vi.11-13 may throw some light on the relation between the *m^ebaqquer* of the community and the *rabbim*, and help determine whether *rabbim* means "teachers," "leaders," or "the many" in the sense of general membership. M gives a composite translation of the passage based on eleven translators consulted, with the dubious words merely transliterated. These are examined. The passage supports the meaning of *RBYM* as "general assembly" or "membership in the community," since "the supervisor of the *RBYM*" is more likely one in charge of the activity of the general membership than of a small group of masters. The final translation suggested understands the entire passage as detailing two regulations: (1) no one, not even the supervisor, shall address the members of the community without their permission; (2) no one may address the members without first standing up to ask this permission and waiting for approval to speak.—E. F. M.

472. C. MARTINI, "Il discernimento degli spiriti in un testo antico del deserto di Giuda," *CC* 107 ('56) 395-410.

Some writers see in the recently found *Manual of Discipline* (rules of the monastic-like Qumran community) the first formulation of the classic doctrine on the discernment of spirits. This truly profound religious document would thus have influenced the apocryphal *Fourth Book of Esdras*, the later Judaeo-Christian *Barnabas*, *Shepherd of Hermas* and *Didache*. The idea of the two spirits, continued in Philo, Plutarch, and the ascetical tradition of the Church, would finally be formulated in the famous rules of St. Ignatius Loyola on discernment of spirits in the *Spiritual Exercises*. It is certainly true that the ascetical ideals of the Qumran community are an important element of the environment in which Jesus announced His message from on high.

The doctrine is presented in the *Manual* as "instruction on the two spirits," which are truth (the prince of light) and iniquity (the angel of darkness), engaged respectively in good and bad works, influencing men toward a life of virtue and reward or a life of evil and eternal punishment. There is a strong basis of OT thought founded on rigid monotheism: God is the one source of all, as in Jn 1:3; God has a plan of creation; evil is due to privation; God creates man and confronts him with the two spirits. The *Manual's* concept of man's struggle in this life probably presupposes objective elements (angelology, fall of the angels, temptation of man) which have been imperceptibly transferred to the subjective, psychological, ethical, ascetical level. The *Manual* conceives the struggle between the spirits for man's soul as a matter of the activity of God and His angels and of the evil spirits, with both sides acting as exterior forces.

There are similar elements in St. Paul (cf. Gal 5:16-17, 5:10 ff., etc.), but Paul's concept of man's ascetical activity in this life is really quite different. Justification, for Qumran, amounted to an external purification which expressed itself in observance of the externals of community life; in St. Paul justification is achieved by the internal activity of the Holy Spirit and the redemptive activity of Christ with a transformation and elevation of man to sonship of God, manifested not in a multitude of precepts but in charity. Revelation of the Trinity makes the difference; Paul's doctrine on the spirits is specifically Christian.—W. M. A.

473. S. MOWINCKEL, "Some Remarks on *Hodayot* 39.5-20," *JBL** 75 ('56) 265-276.

Baumgarten and Mansoor's excellent interpretation of a thanksgiving hymn, found in 1947 along with many other Dead Sea documents (*JBL* 74 ['55] 192-195), is deficient in two respects. First, their verse-line arrangement is not consonant with the rules of Hebrew metrics. An alternate arrangement is given, which shows that the metrical and poetical rules of classic Hebrew poetry are followed only to a limited degree. Secondly, their translation of Hebrew tenses is too mechanical. A translation should be based on a literary-typological

analysis of the text (*Gattungsforschung*), in contradistinction to a strictly grammatical analysis. In the light of the typology of a thanksgiving psalm, the classic pattern emerges, although in a somewhat disintegrated state. The speaking Ego is not the community personified, but an individual, beset by human enemies attacking him with demonic force, yet saved through God's intervention. Only by a study of the whole group of hymns can any progress be made in ascertaining the identity of the speaker. As Sukenik suggests, the speaker may quite possibly be the Teacher of Righteousness and the author of the whole collection of *Hodayot*.

An appended note discusses the woman in travail in *Hodayot* Pl. 36:31-37:18. It is not an account of the birth of the Messiah, as Chamberlain and Dupont-Sommer interpret it, but a simile illustrating the sufferings of the worshiper, as Silberman has suggested in *JBL* 75 ('56) 96 ff.—W. P. K.

474. JULIAN OBERMANN, "Calendric Elements in the Dead Sea Scrolls," *JBL** 75 ('56) 285-297.

Several passages in the Scrolls have been seen by scholars to indicate that the Jewish sect represented by these documents followed a religious calendar different from the calendar of their Jewish opponents, presumably the Pharisees. It has been proposed that the calendar of this sect was similar to, or identical with, the one described in the Book of Jubilees.

These Scroll passages are variations on a single theme: pleas in defense of the sect's time-reckoning. They aim to repudiate the Pharisaic claims of authority over the calendar. The Pharisees held their time-reckoning to be God-given only in the sense that the prerogative to regulate the calendar was given them by divine revelation to Moses. Legal authority over determining periods and seasons, months and years, had been vested in them by virtue of their being Moses' duly qualified successors. The spokesmen of the Qumran sect repudiate this by emphasizing that all calendric data are preordained and hence immutable. Human initiative and decision cannot be permitted to determine the falling of periods and seasons. In matters of the calendar, only one design, one plan, wields authority: that which God "had designed"; "another plan never was, and never will be."

The identity of the sect's calendar with that of the Jubilees is *not* an established fact. Therefore we cannot imagine the numbers of the sect's Temple personnel as corresponding with its calendric periods.—V. A. M.

475. H. H. ROWLEY, "4QpNahum and the Teacher of Righteousness," *JBL** 75 ('56) 188-193.

The 4QpNahum Qumran text is extremely important because it contains evidence of real historical persons in whose world the sect lived. However, J. M. Allegro's statements, based on this text, that the Teacher of Righteousness was crucified by Alexander Jannaeus in the time of Demetrius III, are not supported by the text itself.

There are several difficulties with Allegro's interpretation of the text. He identifies the Demetrius mentioned with Demetrius III. There is no external evidence for this. The Jannaeus theory of Allegro is supported by supplying missing words. But other words can just as easily be supplied that do not support this meaning.

Mr. Allegro thinks the crucifixion of the Teacher of Righteousness to have been of comparable significance for the sect with the Crucifixion of Jesus for the Christians. But we have no evidence that the Teacher of Righteousness was crucified by Jannaeus. Mr. Allegro infers this fact, although the Teacher of Righteousness is not so much as mentioned in this text. There is even some doubt whether the text refers to a crucifixion at all. "It would seem that there is too much inference and too little evidence."

There is another possible interpretation of this text but only a probable one. It is likely that the Antiochus mentioned is Antiochus Epiphanes and that the reference to the Kittim here is to the Romans. There is external evidence for this in 1 Mac 9:5.

With these and other general considerations we can hold as more probable that the Teacher of Righteousness belongs to the time of Antiochus Epiphanes and not that of Jannaeus.—F. M. H.

476. S. ZEITLIN, "How Ancient are the Hebrew Scrolls from the Dead Sea?" *Judaism** 6 ('57) 55-58.

A. M. Haberman in the previous issue of *Judaism* criticized the view that the Scrolls are late. The present article, disagreeing with Haberman, asserts the following points: archaeology cannot be a criterion for the antiquity of the Scrolls, as Bedouins, not archaeologists, found them; the orthography of the Scrolls is so poor that it is obviously a copy of some illiterate scribe of the Middle Ages; the *scriptio plena* used proves a late date; references to laws which were enacted after the destruction of the Second Temple prove the late date; the absence of the Tetragrammaton is a late feature; the authors of the Scrolls were undoubtedly acquainted with the Targum according to Jonathan; there is no probable connection between the Qumran jars and the date of the Scrolls, as the Scrolls cannot be proved to have been in the jars or, even if they were, they could have been placed in antique jars at any time.—R. V. D.

477. S. ZEITLIN, "The Dead Sea Scrolls: 1. The Lamech Scroll—A Medieval Midrash; 2. The Copper Scrolls; 3. Was Kando the Owner of the Scrolls?" *JQR** 47 ('57) 235-268.

Z continues to attack the antiquity of the scrolls and, among other arguments points out the confusion concerning the original owner of the documents (Kando?). Z's position is: "I suggested in my lecture at the Hebrew University of June 18, 1951, that an impartial, international committee, consisting of Jewish and Christian scholars and laymen should be formed to make a thorough investigation about the discovery of the Hebrew Scrolls. My request has been

ignored as have been my arguments against their antiquity. It is again my humble opinion that the XXIV International Oriental Congress which is to be held in Munich in the month of August of 1957 should appoint such a committee. This would be of great service to scholarship."—J. J. C.

APOCRYPHA, EARLY CHURCH

478. I. BAER, "Israel, the Christian Church, and the Roman Empire from the Days of Septimius Severus to the 'Edict of Toleration' of 313 C.E.," *Zion,* a [modern Hebrew] Quarterly for Research in Jewish History* 21 ('56) 1-49.

From a comparison of the teachings of the sages of Israel with their Christian contemporaries, it appears that both the synagogue and the early Church recognized their struggle with the Roman Empire as inherent in their providential historical mission. The early Fathers describe the Gentile church as a black-skinned foundling and [potentially Christian] Jewry as a "royal prince who had been slightly tanned by the sun in the distant past when he had sinned in worshipping the Golden Calf."—R. N.

479. R. C. FULLER, "The two 'gospels' of St. Thomas," *The Tablet* 208 ('56) 549-50.

Among the Coptic MSS discovered in 1945 at Nag-Hammadi in Upper Egypt are twenty pages of "sayings of Jesus" attributed to Thomas the Apostle, probably a translation of a second century Greek original. A similar Greek MS fragment from Oxyrhynchus in the British Museum may be part of the Greek original. Though containing some sayings not found elsewhere this work was obviously not written by Thomas, nor is it strictly-speaking a gospel, for there is no narrative. Many questions have been raised by the new find, but one question is foremost in the popular mind—is this a fifth "gospel"? This question is not new; it was asked more frequently in the second century and answered in the negative. The earliest lists give only four Gospels. The Church's duty is to preserve, not add to, the deposit of revelation, which closed with the death of the last apostle. Hence, not even the Holy Father could announce a new book to be added to the canon of Scripture.—G. G.

480. G. QUISPEL, "An Unknown Fragment of the Acts of Andrew," *ViCh* 10 ('56) 129-148.

Among Coptic papyri recently purchased for the Utrecht University library were five pages of an apocryphal writing in Sahidic with the title "The Act of Andrew." The fragment, here translated into English with a photograph of the last page of the text, recounts a conversation between Andrew and a soldier "in whose body was hidden a demon." The demon is expelled; the soldier wants to sell all he has in order to acquire the garment of the immortal king of the ages. The Coptic text is certainly a translation from Greek. The story may be from the original Acts of Andrew, a lost writing, one of the five leading

apostolic romances. The Acts showed considerable Gnostic influence and should perhaps be dated before 200 A.D.—W. M. A.

481. W. C. VAN UNNIK, "The Origin of the Recently Discovered 'Apocryphon Jacobi'," *ViCh* 10 ('56) 149-156.

An apocryphal writing attributed to James forms the first part of "Codex Jung" (from the library of a Gnostic sect discovered in 1945 at Nag-Hammadi). The work recounts a special instruction given James and Peter by Jesus, on behavior towards persecution and the possibility of prophecy, and concludes with a curious description of the Ascension. It is not very probable that a Gnostic wrote it, since typically Gnostic ideas (aeons, the unknown Father, etc.) are missing; concepts and terms are in the NT manner. The work shows no interest in Jewish matters. Two of the central ideas in *2d Clement* are found, but the apocryphon is completely uneschatological. The same tradition seems to underlie the *Ascension of Isaiah* and this apocryphon. There is nothing "unorthodox" in the Christology; there is nothing of docetism. The text must have been written before the NT Acts became generally known. It may originate from a small village church not yet affected by Gnosticism, between 125-150 A.D.—W. M. A.

BIBLIOGRAPHICAL SUPPLEMENT

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F. Taymans, "Le miracle, signe du surnaturel," *NRT* 77 ('55) 225-245—TD, "Miracles, signs of the supernatural," 18-23.

A. Vaccari, "Il divorzio nei Vangeli," *CC* 107 ('56) 475-484—TD, "Divorce in the gospels," 31-33.

J. Dupont, "*A propos du nouvel Enchiridion Biblicum*," *RB* 62 ('55) 414-419—TD, "The force of the decrees of the Biblical Commission," 38.

D. J. McCarthy, "Qumran and Christian Beginnings," *TD*, 39-47.

S. Lyonnet, "Le Pêché originel et l'exégèse de Rom. 5:12-14," *RSR* 44 ('56) 63-84—TD, "Original sin and Romans 5:12-14," 54-57.

S. Lyonnet, "Le sens de *eph ho* en Rom. 5:12 et l'exégèse des Pères grecs," *Biblica* 36 ('55) 436-456—TD, "The meaning of *eph ho* in Rom. 5:12," 63.

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BOOKS AND OPINIONS

(The asterisk is not employed in this section.)

The present issue of BOOKS AND OPINIONS has been prepared by the following: J. B. Coll, J. L. Connor, H. A. Levy, L. J. O'Toole, A. F. Reddy, R. L. Richard, F. X. Shea, R. L. Twomey.

SYNOPTICS

BOOK:

482r. P. PARKER, *The Gospel before Mark* (Chicago: University of Chicago Press, 1953, \$6.60) ix and 266 pp.

From a minute literary and stylistic criticism P distinguishes three sources for the Synoptic Gospels. With Vaganay P accepts an Ur-Mt, showing that the common source of both Mt and Mk is Aramaic Mt. Establishing the "Sitz im Leben" of the times, P affirms that the predominant controversy in the Church concerned the value of the Mosaic law for the Judaeo-Christians. Mt reflects this controversy very well, while Mk has sifted out all Jewish elements. P assigns a late date to primitive Mt: the reign of Domitian. An important original Jewish-Christian document (K) was used by both Mt and Mk.

OPINION:

483r. A. WIKGREN in *JR* 35 (3, '55) 180-181 feels that this theory belongs to modern Roman Catholic reconstructions seeking to preserve dogmatic priority of Mt as well as to recognize results of critical Gospel studies. "Serious and close scrutiny of the data" leaves the hypothesis with inconclusive evidence. A. VIARD in *RSPT* 39 ('55) 275 states that P has no foundation for omitting the Petrine texts in Mk, especially since P holds that Peter corrected this gospel. Mk is no other than an edition of primitive Mt. J. SCHMID in *TRew* 52 (2, '56) 55-56 summarizes in detail P's hypothesis but gives no evaluation.

BOOK:

484r. W. E. BUNDY, *Jesus and the First Three Gospels* (Cambridge, Mass.: Harvard University Press, 1955, \$7.50; England: Geoffrey Cumberledge, 1955. 60s net.) xxiii and 598 pp.

This study is intended as a "sequel and companion" to B's *Syllabus and Synopsis of the First Three Gospels*. The critical approach is generally negative, except in some solutions arrived at from the methods of form-criticism.

OPINION:

485r. A. WIKGREN in *JR* 36 (2, '56) 131-132 regrets the lack of consideration of the early Christian community. Its religious faith—an important constituent of that environment—is omitted, although it has place in accurate historical evaluation. The critical-liberal viewpoint is reflected in the "somewhat eclectic treatment of the materials." WIKGREN again, this time in *ChC* 73 (1, Jan. 4, '56) 15-16 notices that there are numerous recent and important Synoptic studies "insufficiently recognized in the present volume." (There is no mention

of Qumran discoveries or even of the term "Essene.") J. SCHMID in *TRev* 52 (2, '56) 55 and F. MCCOOL in *VD* 34 (1, '56) 50-51 agree. McCool notes that this rationalistic study is valuable for offering a clear, orderly compendium of that school's criticism. C. L. MITTON in *ExpT* 57 (4, '56) 106-107 admits that, "Much as we may dissent," this book compels one to reconsider the grounds for historical reliability of Synoptic tradition. "With Bultmann he (Bundy) believes that the Gospel tradition contains only the smallest amount of reliable historical material. . . . There is little left of the deeds and words ascribed to Jesus in the Gospels." Finally, "It is refreshing here and there to find an admission that some word or incident may be regarded as historical, but they are very few." All reviewers attest the high level of scholarship, but are generally disappointed in the refusal to employ recent scientific methodology.

BOOK:

486r. W. L. KNOX, *The Sources of the Synoptic Gospels: Vol. I: St. Mark*, ed. H. Chadwick (London: Cambridge University Press, 1953, \$4.00), xiv and 162 pp.

With detailed examination and comparison of Synoptic data, K has attempted to identify many of the oral and written sources of these Gospels, with special reference in this volume to Mk. Large blocks of material are considered as the immediate sources, while the methods of form-criticism are intentionally bypassed. The "Twelve Source" theory of E. Meyer is utilized in accounts of Jesus' ministry and Passion narrative.

OPINION:

487r. All reviewers note that K disagrees in general with methods of form-criticism, but that he admits, nevertheless, their value in determining some parts of the oral tradition. A. WIKGREN in *JR* 35 (3, '55) 181-182 notes that K is motivated "by a desire to enhance the historical reliability of the narrative through questioning the methods of form-criticism." Interesting and valuable are the "footnote citations of Jewish and Hellenistic parallels to Gospel data." J. SCHMID in *TRev* 52 (2, '56) 51-52 praises the fine scholarship on sources, but notes that the conclusions lead only to probability at most. K shows greater historical fidelity in the written Gospels since he shortens the period between the occurrence of Gospel events and their first writing down to about thirty years (absolutely no more than forty). H. GREEVEN in *TL* 81 (7-8, '56) 439-442 writes at length about K's animosity towards form-criticism. K feels that this school may easily lead critics into "heresies." While the thorough research into Judaeo-Christian controversy is rewarding and praiseworthy, at times K lacks clarity in stating just what he intends to prove. Finally, S. ZEITLIN in *JQR* 45 (3, '54-'55) 268-270 in a two page review offers little to the discussion. He calls the book "significant."

BOOK:

488r. H. A. GUY, *The Origin of the Gospel of Mark* (New York: Harper and Brothers, 1955, \$2.50; London: Hodder and Stoughton, 1954), 176 pp.

Since the time of Papias the unsolved problem of the order and disorder in Mk has led scholars to propose various solutions. After reviewing various previous solutions, G proposes a threefold hypothesis to account for recurring abruptness in the narrative. (1) On small papyrus sheets the episodes of the tradition were recorded just as the preachers recounted them. (2) Mark, as compiler, gave them a tentative arrangement. (3) An editor was left with the problem of connecting the unfinished work without disturbing the "order" of the compiler.

OPINION:

489r. The assembled reviewers seem to be split on the value of G's hypothesis. Thus T. S. KEPLER in *JBL* 35 (3, '56) 250-251 acknowledges that his fresh scholarship offers a constructive critical approach and original appreciation of Mk. A. VIARD, however, in *RSPT* 39 ('55) 274-275 indicates that the solution is too mechanical. It lacks sufficient consideration of current theological opinion on the authorship of Mk. By crediting "preachers" with many important passages which scholars in general have attributed to Jesus Himself, the lead writer in *ExpT* 66 (1, '54-'55) 2-3 notes that "Mr. Guy makes us feel that the first preachers were sometimes too brilliant to be credible and sometimes too stupid for words." The *ExpT* goes on to say ". . . he does not fail to give a competent account" of previous solutions. But P. W. MEYER in *ChC* 73 (40, Oct. 3, '56) 1134-1136 believes that G is "less than fair" to the other hypotheses, while his own answers are in many ways unsatisfactory. Meyer notes that in G's oversimplification of order *vs.* disorder ". . . the notorious feeding doublet is an instance of 'disorder' if nonrepetition is one's canon." Finally, J. C. FENTON in *Theology* (418, '55) 158-159 adds nothing to the above notices. His only criticism in a noncommittal review is that the book "contains a number of slips," i.e., errors of reference.

FOUR BOOKS ON PAUL

BOOK:

490r. J. MUNCK, *Paulus und die Hielsgeschichte*, Acta Jutlandica: Aarsskrift for Aarhus Universitet, 26, I. Teologisk Serie, No. 6 (Copenhagen: Munksgaard, 1954, Da. Kr. 28), 342 pp.

A collection of previously published articles, the subject matter of the title is fairly briefly treated, followed by several related topics: the call of Paul, his treatment of Judaizers, unity in the early Church, Paul's idea of the true apostleship, his manifesto of faith, and his trial. Also subjected to criticism are the Tübingen school and the value of Acts in reconstructing Paul's history.

OPINION:

491r. P. NOBER in *VD* 34 (2, '56) 115-117, after noting the polemic against Tübingen, pinpoints M's basic theory: Paul, precisely as the Apostle of the Gentiles, plays a unique eschatological role in the history of salvation. Following Cullmann's exegesis of 2 Thes 2:6 ff., M pictures Paul's mission as the obstacle preventing Antichrist and the parousia, for these must follow Israel's

conversion. But Israel will be converted only through emulating the Gentile converts. Thus, the conflict between Peter and Paul was not doctrinal, but methodological: Peter striving to convert the Gentiles through a converted Israel, and Paul vice versa. The reviewer hesitates to pass a definitive judgment until M's promised book on apostleship in the NT should appear. P. S. MINEAR in *JBL* 75 (1, '56) 75-76 remarks that the many controversial hypotheses add up to a strikingly new picture of Paul and the early Church. He applauds the attack on the Tübingen heirs who are responsible for current basic misunderstandings of Paul. Although M has justly given a severe jolt to various modern rationalizations of Paul's role, he overstates his supporting evidence. But the total weight is convincing. H. H. ROWLEY in *ExpT* 67 (9, '56) 286 lists the major topics of the work. He considers it as a highly valuable critical introduction to recent Pauline studies, and praises M's own acute comments concerning Paul's mind and the situation he had to confront. A. VIARD in *RSPT* 40 (1, '56) 150-151 believes that these theories, colliding as they do with Baur, will occasion fruitful discussions since the Tübingen tradition, although it has abandoned certain exaggerations, still continues to speak of Paul and the other apostles as two irreconcilable voices in the primitive Church. R. H. FULLER, however, in *JTS* 6 (2, '55) 284-287 judges the sweeping indictment of the Tübingen school to be insufficiently qualified, especially since Baur's false methodology is as little supported today as the Tübingen chronology. M also oversteps his own basically sound method by manufacturing a discrepancy between Acts 15 and Gal 2 in order to vindicate his elimination of a Christian judaizing party from the early Church. O. KUSS in *TG* 46 (6, '56) 462-463 is puzzled by the lack of cohesion between several apparently disparate hypotheses, and by the slight coverage devoted to the subject implied in the title. These lacunae will probably be filled by M's promised book on the nature of apostleship in the NT.

BOOK:

492r. A. M. HUNTER, *Interpreting Paul's Gospel* (Philadelphia: Westminster, 1955, \$2.50), 144 pp.

Part I sketches the Pauline doctrine of salvation as a past event, a present experience, and a future hope. Part II, the James Sprunt Lectures given at the Union Theological Seminary, Richmond, Virginia in 1954, proclaims in vigorous modern idioms the pertinence of this gospel to man in his contemporary predicament.

OPINION:

493r. C. SPICQ in *FZPT* 2 (2, '55) 228-229 exclaims, "*Sobria ebrietas!*" This remarkably successful synthesis of Pauline thought exhibits a profound sense of religious values, moderated by a sane critic, but vigorously adapted to the world and words of today. The theme is salvation, whole and entire, not merely justification by faith. And yet, J. BOURKE in *Blackfriars* 36 ('55) 452-453 views the book as vitiated precisely by the basic Protestant error of *sola fides* and

imputed justification: "... one point after another is interpreted in the irreconcilably Protestant sense. . . ." But Catholics are indebted for H's remarkable gift of assembling relevant material and for his keen awareness of and sympathy with the confusion and insecurity of our generation. J. J. DOUGHERTY, in *CBQ* 17 (4, '55) 669 stresses rather the closer approximation to Catholic tradition due to the current trend in Protestant theology to exegete more historically and objectively. Although the clear and concise book may contribute to the ecumenical movement, its willingness to challenge fundamental data of faith is regrettable. A. VIARD in *RSPT* 39 (2, '55) 286 remarks briefly that in this excellent introduction to Paul's thought, nothing essential is missing and everything is in its proper place. N. A. HUFFMAN in *JR* 36 (4, '56) 283-284 admires the attempt to translate Paul for "the man in the street," who, "if he is in despair," will see the pertinence of this teaching. The leader writer in *ExpT* 66 (2, '54) 33-34 uses his review as an occasion to scold "theological mandarins" for their snobbery toward more directly evangelical scholarship. H, therefore, is highly praised for his popular presentation of Paul to our despairing generation. H has no truck with the opinion that Paul was the villain responsible for the poisoning of the pure milk of the gospel; rather he was thoroughly loyal to the primitive kerygma.

BOOK:

494r. F. MUSSNER, *Christus, Das All und Die Kirche: Studien zur Theologie des Epheserbriefes*, Trierer Theologische Studien, No. 5 (Trier: Paulinus Verlag, 1955, DM 17.80), xv and 175 pp.

In this study Mussner thoroughly investigates and finally rejects the Schlier-Käsemann theory that Paul's Epistle to the Ephesians is essentially a form of Gnostic thought. His method, preceded by a careful exposé of Gnosticism, is "text-analyse," the exegetical analysis of so-called Gnostic words and passages.

OPINION:

495r. For C. L. MITTON in *JTS* 7 (2, '56) 289-291 this book is an example of the "weighty contributions" that "Roman Catholic scholars are making . . . to our understanding of the Bible. . . ." For him as well as for A. VIARD in *RSPT* 40 (1, '56) 155-156, P. BENOIT in *RB* 63 (3, '56) 464-465, and P. GAECHTER in *ZKT* 78 (2, '56) 239, its main conclusion is completely convincing and its exegetical effort of the highest quality and of permanent value. Apart from these salient points there is little agreement among the critics. Mitton objects to Christ's identification with the Church "in more than a metaphorical sense"; Benoit (with Gaechter, it would seem) objects to making *body of Christ* too much of a metaphor. In *TL* 81 (10, '56) 586-590 E. KÄSEMANN sets out, as we would expect, rather detailed objections. He criticises at length Mussner's interpretation of *soma, ta panta, pleroma*, to mention but a few, and lauds the careful scholarship of the book with an odd metaphor: "... not only in the Bultmann school but also in Trier must one cook with water." He rejects Mussner's conclusions but finds the discussion with him a stimulus to re-test

his hypotheses and thereby to arrive at a better interpretation. Cf. also reviews by O. KUSS in *TG* 45 (5, '55) 390 and K. SCHEKLE in *TQ* 135 ('55) 349-350.

BOOK:

496r. E. BEST, *One Body in Christ: A Study in the Relationship of the Church to Christ in the Epistles of the Apostle Paul* (London: S.P.C.K., 1955, 25s.), xii and 250 pp.

From a systematic examination of relevant terms in St. Paul, B draws several conclusions of which these are the core: (1) *In Christ* and *body* are metaphors, "projections" of the idea of the corporate personality of Christ and the Church, who remain, however, distinct from each other. (2) The metaphor *body* concerns the inward life and structure, not the work, of the Church. It does not include the idea "extension of the Incarnation."

OPINION:

497r. In agreement with B's central thesis are C. F. D. MOULE in *JTS* 7 (1, '56) 114-117 and A. M. HUNTER in *ExpT* 66 (8, '54-'55) 229-230. They see in it a "notable contribution" to current ecclesiology. The former does criticize the "unitary" exegesis of *in Christ*, but he considers it "mostly incidental" to the main conclusions. However, the *London Times* reviewer in *TLitS* (May 20, '55) 273 vigorously declares that B has not allowed sufficiently for the fact that Paul was groping after a terminology and varying the content of body of Christ to suit the moment. The "simple consistency" postulated of St. Paul's words is perhaps responsible, the same reviewer continues, for both of the fundamental propositions of the study. Against the second of those propositions he proposes rather solid arguments, although Hunter merely "suspects" that "many will be troubled" and Moule predicts "some hard thinking" will have to be done. Like the *Times* reviewer, A. VIARD, in *RSPT* 40 (1, '56) 153 finds fault with the rigorous logic of B's interpretation of *in Christ*. He claims that the author was imperfectly aware that the Epistles were "écrits de circonstance," outstripped in completeness of doctrine by other passages in Scripture.

Finally, all the reviewers loudly applaud the patient scholarship of this work. Cf. also review by J. R. NELSON in *Ecumenical Review* 8 (3, '56) 338-339.

JOHANNINE WRITINGS

BOOKS:

498r. R. SCHNACKENBURG, *Die Johannesbriefe*, Theologischer Kommentar zum NT, XIII, 3, hrsg. A. Wikenhauser (Freiburg: Herter Verlag, 1953, in Leinen 22 DM, broschiert 19 DM), xx and 300 pp.

J. BONSIIVEN, *Épîtres de Saint Jean*, Verbum Salutis, IX (Nouv. éd., Paris: Beauchesne, 1954), 280 pp.

OPINION:

499r. Reviews of S's volume are uniformly favorable. Detailed analysis and very high praise are given by J. BONSIIVEN in *Biblica* 36 ('55) 117-118, G. R.

in *EstEc* 29 ('55) 410, WENNEMER in *Scholastik* 30 ('55) 616, and J.-L. D'ARAGON in *ScEcc* 7 (1, '55) 110-113.

500r. B's excellent book is praised chiefly for contributions already made in the 1936 edition. Regret that the present edition does not live up to its promise of being "entièrement revue" is expressed by several of the reviewers here listed: R. BROWN in *CBQ* 18 (1, '56) 114-115, S. DE AUSEJO in *EstBib* 15 (1, '56) 129-130, a reviewer in *ExpT* 67 (12, '56) 373-374, M.-E. BOISMARD in *RB* 63 (1, '56) 142, A. VIARD in *RSPT* 39 ('55) 280-281, A. KLEINHAUS in *Antonianum* 30 ('55) 319, and J. HARVEY in *ScEcc* 8 (3, '56) 385.

BOOK:

501r. C. K. BARRETT, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (London: S.P.C.K., 1955, 63 s. net), 531 pp.

In this careful and conservative study, at once theological and critical, B, a lecturer at Durham University, has done much to fill the need for a thorough, up-to-date English commentary on the Fourth Gospel. The last to appear on the Greek text was Archbishop Bernard's in 1928.

An introduction of 121 pages treats of the style of the Gospel, non-Christian and Christian backgrounds, theology, including eschatology, Christology, soteriology, sacraments, mysticism, Holy Spirit and Trinity, Church, the origin and authority of the Gospel, and finally, the text. In the commentary, which follows in substance the text of Westcott and Hort, the study of each paragraph is preceded by a summary of its meaning, its place in the development of the Gospel, and its connection with other NT teaching.

Among B's conclusions considered more important by reviewers, we may note: the writer of the Gospel and the writers of the Epistles and final version of the Apocalypse were all pupils of the original writer of the Apocalypse, who may or may not have been the apostle John; the date of the Gospel is between A.D. 90-140; no satisfactory and conclusive case can be made out for either Ephesus, Alexandria, or Antioch as the place of writing; the author was probably familiar with Mark, and to a less degree with Luke; although he presupposes Paul, he shows no direct knowledge of him; the majority of displacement and redaction theories are unproved and unnecessary; the hypothesis that the Johannine discourses were in the first place sermons delivered by the Evangelist "has much to commend it"; though there is valuable historical material in John, it is idle to seek in John a chronology of the ministry of Jesus.

OPINION:

502r. Since all the reviews of this book considered by NTA, with perhaps the exception of one (that by the reviewer for *Blackfriars*—cf. below) are favorable, and in most cases quite so, the abstracts of opinion here presented will not multiply quotations of general praise. Rather we shall limit ourselves to citing one or two comments of interest from each.

503r. V. TAYLOR in *ExpT* 67 (1, '55) 7-8 considers "vulnerable" B's "... consistent rejection of all theories of displacement, even as regards chapters 5 and 6, and 15-16, and his marked unwillingness to accept alleged 'Semitisms.'" R. T. STAMM in *JBL* 75 (4, '56) 346-349 observes, "... a distinctive feature of this commentary is its recognition of the inadequacy of eschatology." Moreover, by "... interpreting the Gospel of John in relation to its total environment, Barrett transcends the onesidedness" of Hoskyns who does not give sufficient weight to the non-biblical factors, and of Bultmann who goes to the opposite extreme. C. S. C. WILLIAMS in *JTS* 7 (2, '56) 282-284 considers "outstanding" B's notes on regeneration, Savior, dependence of the Son upon the Father, the Light of the world, the Good Shepherd, the question whether under the procurators the Jews could carry out the death penalty, the relation of the Church's commission to forgive sins, and baptism. J. N. SANDERS in *NTS* 3 (1, '56) 74-76 comments: "If the author neither solves, nor pretends to solve, all the problems with which this Gospel confronts the reader, he does at least perform the very considerable service of stating them fairly, and assembling in a convenient form the evidence (or most of it), of which any solution to the problems must take account." M.-E. BOISMARD in *RB* 63 (2, '56) 267-272 remarks that if B's book "... brings forward relatively little in the way of new materials for understanding Johannine thought, it gives evidence of outstanding balance of judgment in the choice of possible solutions." Boismard's review is thoroughly detailed, and represents a very sympathetic critique from the viewpoint of Catholic scholarship. A. VIARD in *RSPT* 40 (1, '56) 145-146 observes: "One of the merits of the commentary is that it has tried consistently to present a solution ... that takes account of all the elements." And he adds, "Perhaps B is at times too prudent, too reasonable?" The London Times reviewer in *TLitS* 55 (Jan. 13, '56) 25 suspects that, if pressed to draw up an order of preference regarding the place of writing of the Gospel, "... Mr. Barrett himself would prefer Ephesus—Antioch—Alexandria." M. ZERWICK in *VD* 34 (1, '56) 49-50 regrets that, with the exception of Lagrange, who is found in the bibliography, Catholic authors "seem to be in exile." But he concludes his review with an over-all commendation of B's book to the Catholic reader, taking exception only to a certain "... skepticism and minimism of the author in the question of the historical authority (not general, but particular) of the Fourth Gospel." R. G. in *Blackfriars* 37 (431, '56) 84-85 makes a number of rather summary criticisms. He finds that a complaint of E. Hoskyns, to wit, that the problem of authority has occupied too large, and the steady work of interpretation too small, a place in many recent Johannine studies, "... must be levelled against the work under review." W. GROSSOUW in *NovT* 1 (1, '56) 35-36 compares B's book favorably with those of Dodd and Bultmann on the Fourth Gospel. He notes, "It is somewhat surprising that Dodd and Barrett, reserved as they are in respect of the literary criticism of the Fourth Gospel, should rather emphatically have expressed the view that the author of I John ought to be distinguished from the Evangelist."

NEW TESTAMENT THEOLOGY

BOOK:

504r. E. STAUFFER, *New Testament Theology*, trans. J. Marsh (London: Student Christian Movement Press, 1955, 25s; New York: Macmillan, 1955, \$4.25), 373 pp.

The preface asserts a double purpose: (1) to supply an introduction to NT thought to those who look to it on ultimate questions, and (2) to give the professional student a "workman's pass" to problems of NT research. The main portion presents a systematic introduction to NT thought. Some 800 notes plus extensive bibliographies provide the scholar's workshop.

OPINION:

505r. H. W. MONTEFIORE in *JTS* 7 (2, '56) 291-293 feels that insofar as the NT is susceptible to such systematic treatment the work is a magnificent achievement. Originality and erudition put it quite beyond the student world first intended. M welcomes the conclusion that the "history of religion in primitive Christianity is a history of theology from the beginning." There is, however, too much stress on NT unity without due emphasis on differences. Also, ascription of all five Johannine writings to the apostle John is unlikely to win general approval on the grounds presented. A. M. HUNTER in *ExpT* 67 (1, '55) 8-9 likewise demurs on John, and adds that the idea of Peter's primacy in the primitive Church will startle many Protestants. He praises Stauffer's freedom from Bultmann's skepticism. As for the translation, M finds a few lapses and H must grumble against "inconcinities." H considers this book a must for serious students. The *London Times* reviewer in *TLitS* 54 (Nov. 25, '55) 710 agrees. Both M and H regret bibliographical omissions of the best on the subject from British theologians. All three reviewers single out the author's erudition and competence. A. PIPER in *JBL* 75 (4, '56) 350-352 went on to call the book "rich and stimulating," and "an ideal textbook," but only after having taken several significant exceptions. He believes that the German original addressed itself with the NT answer of allegiance to Christ against the Caesar worship of neopagan National Socialism. The English translation awakens to a different climate. With M, P also scores the overemphasis on NT "oneness." Again, there is danger that by overdrawing historical perspective the NT will be "drowned in the relativity of history." P objects to the author's interpretation of the kerygma and to his exegetical method. Stauffer is too quick, too "apodictic," in settling controversies, and "too inclined to read his own Neo-Lutheranism into the NT." Finally, may not the author's oversimplifications tend to create in the student mind a distorted picture of the NT message?

BOOK:

506r. E. F. SUTCLIFFE, *Providence and Suffering in the Old and New Testaments* (Edinburgh: Thomas Nelson and Sons, 1955, 15s), viii and 175 pp.

Every religious system must give some answers to the problem of suffering,

especially the suffering of the undeserving. S presents a brief treatment of the ancient pagan solutions, and then turns to the Bible. His subsequent analyses expound the themes of the origin of suffering (as seen in Genesis), of corporate solidarity, of individual retribution, and of vicarious suffering.

OPINION:

507r. L. ALONSO-SCHÖKEL in *VD* 34 (3, '56) 181-182 sets the reviewers' pace by commenting that *Providence and Suffering*, while not pretending to be either profound or complete, eminently succeeds in the more limited goal of clear and sober exposition. The *London Times* reviewer in *TLitS* 55 (Jan. 13, '56) 25 says as much, and along with A-S has a good word for the author's erudition. A reviewer in *ExpT* 67 (5, '56) 140 judges the treatment "orthodox," and believes some elements will have special appeal for Roman Catholics. E. A. CERNY in *CBQ* 18 (2, '56) 181-182 and J. A. B. in *IrER* 86 (1, '56) 67-70 are more enthusiastic, both referring to the book as a "masterly" study. Favorable notice is given by H. WILLMERING in *HPR* 57 (4, '57) 380. On the other side of the ledger, S. B. FROST in *Theology* 59 (432, '56) 261 likes the idea of a "Roman Catholic scholar so intent on finding out what it is the Scriptures teach," but feels S's presentation does not come to grips with many big questions along the way. And H. J. RICHARDS in *Blackfriars* 37 (434, '56) 224 puts it all down as a "series of unrelated and rather mechanical analyses of some aspects of suffering in the OT," with too much of the Schools and a heavy-handed treatment of Genesis. This same section had been singled out for special praise by E. A. Cerny. Coming back again to Genesis, H. H. ROWLEY in *JTS* 7 (2, '56) 296-297 "is not persuaded that 'the origin of all the hardship and misery of the world is explained in Genesis.'" Could Adam's sin be the cause of earthquakes and the sufferings they entail? R commends Sutcliffe for a "wise penetration," especially in the OT parts, but offers this reservation: the Bible has a relevant message for only some of the aspects of pain, and these are the religiously significant, "but the Biblical theologian should not overcall his hand."

BOOK:

508r. G. B. VERITY, *Life in Christ: A Study of Coinherence* (Greenwich: Seabury Press, 1954, \$3.00), 224 pp.

The author directs this summary of biblical theology not to theologians but to ordinary laymen. Its general purpose is to show that regeneration, righteousness, eternal life, holiness, fellowship, and love are given and can be obtained and understood only by participation in Jesus Christ.

OPINION:

509r. M. BARTH in *JBL* 74 (3, '55) 206 agrees with V in general, but persists in the demand, "not to be fed with mysticism of any kind, but: 'Sir, we would see Jesus.'" M.-E. BOISMARD in *RB* 63 (1, '56) 145 thinks the book "simple but profound," but would like more space devoted to the scriptural texts concerning the Spirit of Christ. W. HAMILTON in *JR* 35 (3, '55) 187 feels the

work is "clear, interesting, and unusual," but parochial and limited, since so heavily Anglican in tone.

BOOK:

510r. T. PREISS, *Life in Christ*, trans. H. Knight, Studies in Biblical Theology, No. 13 (Chicago: A. R. Allenson, Inc., 1954, \$1.50), 104 pp.

This book is a translation and a collection of five of P's thirteen essays on the NT. All stress the fundamental unity of the NT, which is to be found in various underlying themes. One key idea is that of juridical mysticism, access to God, not individually, but in a gigantic juridical context. P opposes both Bultmann and Dodd on their theories of eschatology.

OPINION:

511r. W. A. BEARDSLEE in *JR* 36 (1, '56) 60 is favorable in his review and regrets the untimely death of so fine a NT scholar. H. H. ROWLEY in *ExpT* 66 (4, '54-'55) 106 also laments the death of an author "who writes with insight and charm." E. P. BLAIR in *JBL* 75 (3, '56) 237 sees in P "a writer of unusual penetration, comprehensiveness, and religious insight."

THE BULTMANN DEBATE

BOOK:

512r. R. BULTMANN, *Theology of the New Testament, Vol. II*, trans. K. Grobel (New York: Scribners, 1955, \$4.00), 284 pp.

This second volume of Bultmann's *New Testament Theology* discusses the theology of St. John, the "Development toward the Ancient Church," the rise of Church order, the evolution of doctrine and the problem of Christian living. Bultmann, in an epilogue, offers his own view of the aims of NT theology.

OPINION:

513r. Short reviews have appeared in *CBQ* 18 (2, '56) 219 and in *JBL* 56 ('56) 352. A long editorial comment is found in *ExpT* 67 (4, '56) 97-98. The leader writer singles out B's Johannine section as the best work in the book. He agrees with B that John was familiar with the Synoptic tradition and not dependent upon Paul. But when B proceeds to discuss the themes in St. John, he finds him guilty of trimming the texts of whatever contradicts his own interpretation. In this "cavalier way" B excises John's references to the death of Jesus as expiation, to baptism as a sacrament, and to the events of the last day. We would not permit "a lesser scholar" such liberty—"B is our 20th century Marcion." The most serious complaint to be found is B's treatment of Jesus as the Revealer. For B has Jesus revealing nothing. This seems to be "a serious misrepresentation of a cardinal point" in John's theology. The review praises B's scholarship but adds, "we do not think it is a good theology of the NT."

BOOK:

514r. R. BULTMANN, *Essays Philosophical and Theological*, trans. J. C. G. Greig (London: S. C. M. Press, 1955, 21s.), 349 pp.

This translation of Bultmann's *Glauben und Verstehen*, a collection of essays written between 1931 and 1952, whose range includes the literary, historical, philosophical, and theological, has as its main theme the contrast between NT myth and the method of scientific history. This and the consequences flowing from it form the core of Bultmann's recent theological thought.

OPINION:

515r. The *London Times* reviewer in *TLS* 55 (Jan. 27, '56) 57 opens: "A more formidable analysis rarely roused ecclesiastical resistances." After a brief summary of B's historical outlook, the reviewer concedes that B "has a case" for representing his position as radical Protestantism. But he finds this weak spot in B's theory: it is impossible to distinguish between a mere *de facto* claim for Christ and a *de jure* claim of His objective mediation. The reviewer believes that here B's "mythicisism" turns against itself.

J. HENDERSON in *ExpT* 67 (6, '56) 169 finds the studies of this "exceptionally widely read man" provocative. J. Barnaby in *JTS* 7 (2, '56) 337 discusses B's idea of faith as a "never secure possession." Because for B faith is always an existential and momentary act, B advocates a "virtually Pelagian psychology." N. PERSICH in *CBQ* 18 (3, '56) 334 discovers but "one dominant theme," an existentialist description of human living. Because B portrays secular life and Christianity as irreconcilable, he must hold full Christian existence to be only "eschatological." Here P accuses B of being "arbitrary" and making "a distortion of historical facts, philosophical systems, theological concepts." P believes B's position irrefutable only because it springs from "a simple act of will."

516r. A. WILDER in *ChC* (April 11, '56) 457 considers B's treatment of the relation of the Bible to Greek thought just as important a contribution as his NT mythology. His greatest difficulty with B's thought is the "radical dichotomy between the old age and the new." On B's view Christian ethics becomes "a series of atomistic decisions" and "justification by faith has its most extreme expression." O. CLARKE in *Theology* 59 (430, '56) 166, while lauding B's clarity and breadth of learning, remarks sharply on "the lack of an adequate doctrine of the Church throughout these essays." The defects of our institutions cannot excuse Christians from active participation "in the politics both of the world and the visible Church." He concludes: "For Bultmann's challenge we must be grateful, but we need a yet broader one."

BOOK:

517r. *Kerygma and Myth, "A Theological Debate,"* ed. H. W. Bartsch, trans. R. H. Fuller (London: S.P.C.K. 1953, \$4.50) 235 pp.

This is a collection of essays debating R. Bultmann's theory of kerygma and myth in the NT. The collection is compiled from vol. 1 of the two-volume work *Kerygma und Mythos*. It is "statements, replies and counter-replies" by Bultmann and other scholars. An essay of appreciation for English readers by A. Farrer is added to this translation.

OPINION:

518r. Reviews agree that one of Bultmann's clearest expositions of "kerygma" and "myth" is found here. But reviewers of different confessions regard his interpretation of NT "myth" in terms of existential philosophy as extreme. H. H. ROWLEY in *ExpT* 67 (9, '56) 286 thinks that B "throws out the baby with the bath water" in trying to present the NT to modern readers. L. BUSHINSKI in *CBQ* 18 (1, '56) 107 sees in B's theory the "logical development of the principles of the *Formgeschichte* school." He agrees with Schniewind's criticism that there is difficulty in classifying "kerygma matter" from myth. R. A. DYSON in *VD* 33 (1, '55) 62 notes "with surprise" that Bultmann has nothing to say of the Incarnation. He thinks that B should consider the difference between analogous and "mythical" knowledge of God. Reviews of the original German work may be found in *Irénikon* 29 (3, '56) 338 and in *Theology* 58 (417, '55) 107.

BOOK:

519r. F. GOGARTEN, *Demythologizing and History*, trans. N. Smith (New York: Scribners, 1955, \$2.50) 92 pp.

Bultmann's views on mythology and the NT are studied in the light of official church reactions in Germany. G believes that the concept of history is biblical rather than Greek in origin, but that the Christian creeds wrongly connected it with metaphysics. Bultmann's use of existentialism avoids this false subject-object pattern.

OPINION:

520r. J. MACQUARRIE in *ExpT* 66 (9, '55) 352 gives an exposition of G's concept of history and remarks: "if Gogarten is right, it delivers us from a mistaken understanding of the historical, and brings to light the genuine historical nature of the Christian religion." M wishes, however, that G had developed further his claim that this view of history found in Heidegger is also "inherent in the NT." R. LEANEY in *Theology* 58 (420, '55) 234 observes that each side in the demythologizing controversy interprets "history" in his own sense. He feels that, "We still need an adequate account from this school of the fact that NT presents the Incarnation as an entering into history *in the old sense*."

521r. W. LEIBRECHT in *ChC* 73 (Feb. 15, '56) 209 calls G's work "the best book in English on this controversy." He sees G identifying himself completely with the principles of demythologizing. Because G rejects any metaphysical interpretation of the faith as impossible, he is "forced to dissolve the objective character of the world as well as of history." Furthermore, what G calls "historical interpretation" is nothing other than "existential interpretation"; and "historical no longer means historical." Finally, he points up the similarity between G and Kant on the meaning of religion and human nature.

522r. D. E. WHITELEY in *JTS* 7 (2, '56) 336 thinks that it is difficult "to square" G's *apologia* with some of Bultmann's own views. He believes that G

must answer some further questions before judgment may be passed on his theory. F. W. F. in *JBL* 75 (4, '56) 352 finds some confusion in G's own idea of historical study. B. GRIFFITHS in *Blackfriars* 36 (429, '55) 504, while admiring G's "profound conception" of man as essentially historical, feels "it is a pity that he finds it necessary to reject not merely the dualism of Descartes, but also the whole metaphysical system of Christian thought."

BOOK:

523r. L. MALEVEZ, *Le message chrétien et le mythe* (Bruges-Paris: Desclée de Brouwer, 1954, 80 BFr.), 169 pp.

This full-dress criticism of Bultmann's theology from a Catholic standpoint carefully and with great sympathy considers both demythologizing and Bultmann's use of Heidegger's philosophy. It is, of course, critical of many of Bultmann's conclusions. It rejects most of his accusations of myth, and finds them postulated on an outmoded rationalism. At the same time, it seeks to exculpate Bultmann from the easiest and most common charge made against him, that of being, because existentialist, subjective.

OPINION:

524r. The reviewers unanimously express their delight (and in some cases, surprise) at Malevez' painstaking fairness to his opponent. Thus R. FULLER, whose review in *Theology* 58 (417, '55) 107 is the only notice taken of the book by a Protestant reviewer as far as we could find, says handsomely, "I know of no clearer and more impartial study of Bultmann's theology: it is written *sine ira et studio* to a degree which is really remarkable, and compares favourably with anything written on the critical side, whether in this country or on the continent." Praise for Malevez' objectivity is the burden also of X. LEON-DUFOUR's short review in *Etudes* 286 ('55) 261. But while they do praise M's objectivity, most of the Catholic reviewers would seem to have preferred a more vigorous refutation on one or another point. P. Nöber in *Biblica* 37 (1, '56) 115 believes that Malevez should have questioned further Bultmann's concept of personality in God, although he agrees with J. HONORE in *RScRel* 31 (1, '57) 86 in favoring M's attempt to acquit Bultmann of the accusation of subjectivistic thinking. C. SPICQ in *FZPT* 3 (4, '56) 445 takes the occasion of his short review to lash out at Bultmann. He, too, praises Malevez' objectivity, but with Spicq one feels that objectivity has become excessive forbearance, if not, indeed, connivance. For "the religious devaluation of the gospel is far too serious for one to consider *Entmythologisierung* as just any sort of philosophical *questio*." Bultmann "... aims at nothing less than the destruction of the supernatural and of traditional Christian faith; so much so his proposals can be called Gnosticism and the resurgence of Docetism." (For this last statement Spicq cites Cullmann.) G. MATHON in *MSR* 13 (1, '56) 121 is more dispassionate, since the greater part of his lengthy review is occupied with a noncommittal summary of Malevez; yet one receives an impression that he is somewhat more definitely disapproving of Bultmann than the book he is review-

ing: thus, for instance this aside, "... (Bultmann's thought) is rendered more difficult still by the use and abuse of those neologisms, so dear to Trans-Rhenish thought." Nor is M, any more than P. BENOIT in *RB* 63 (2, '56) 299, convinced by Malevez' opting for an objective interpretation of Bultmann's thought. Both men remark that B is simply unclear on the point, and Benoit thinks that Malevez derives his interpretation from Gogarten. Benoit's not overlong review is yet very meaty: he finds the book's most valuable contributions precisely in those sections where it manages some measure of *rapprochement* between Catholic thought and Bultmann's; the criticism of Bultmann's rationalism is telling, but might have been more so, had its root fault, its idealistic hatred of the flesh, come in for more emphasis; for it is this which sets Bultmann unalterably against the full Christian message: the treatment of B's Lutheran and existentialist biases was "less vigorous and less effective." At the same time Benoit states that this is the best and most complete essay on Bultmann's theology: he hopes for the appearance soon of one on his exegetical methods. A. Cossement takes brief notice of the book in *RUO* 26 (1, '56) 59*. He also seems unconvinced by Malevez' objective interpretation of Bultmann.

ADDENDA

(The following items were prepared by Prof. Dr. J. Blinzler and W. Kuchler of Passau.)

525r. K. STAAB, *Das Evangelium nach Markus und Lukas*. (Würzburg: Echter, 1956). Rev. by J. Blinzler, *Klerusblatt* 36 ('56) 121-122.

The early date for the two Gospels (Mk end of 50, Lk before 63) which S advocates is doubtful. Would not the anti-Marcionite prologue and even Papias attest or at least presuppose the death of Peter at the time of the composition of Mk? On the other hand S's position on the following verses should be accepted: Mk 7:17; 10:15; 14:55 ff.; 15:1; 16:9-20; Lk 1:34; 7:37; 11:5 ff.; 18:1 ff.; 13:33; 17:11; 16:9.21-23.24; 22:44; 23:53.—W. K.

526r. M. SAPONARO, *Jesus* (Illingen, no date). Rev. by J. Blinzler, *Klerusblatt* 37 ('57) 62-63.

By weaving together psychological character description and colorful pictures from nature the person and the work of the divine Redeemer are not clarified but rather obscured.—W. K.

527r. J. GNILKA, *Ist 1 Kor 3, 10-15 ein Schriftzeugnis für das Fegfeuer?* (Düsseldorf: Triltsch, 1955). Rev. by J. Kürzinger, *Klerusblatt* 36 ('56) 173.

G correctly answers his query in the negative. It is another matter to say that he has explained every detail of this complicated text.—J. Bz.

- 528r. K. SCHUBERT, *Die Religion des nachbiblischen Judentums* (Freiburg: Herder, 1955). Rev. by J. Blinzler, *Klerusblatt* 36 ('56) 153.

The book is exceptionally valuable. Num 11:16 (Mishnah, Sanh 1, 6), Josephus, *Bell Jud.* 4, 334 ff.; 2, 571; 2, 482; *Vita* 56 are cited against Schubert who doubted that at the time of Jesus the Sanhedrin consisted of 70 members in addition to the high priest.—W. K.

- 529r. J. BLINZLER, *Der Prozess Jesu*. 2nd ed. (Regensburg: Pustet, 1955). Rev. by J. Kürzinger, *Klerusblatt* 35 ('56) 426.

Anyone who wishes information about the variety of questions which concern the trial of Jesus will find in this book reliable answers which have been very carefully worked out. Furthermore on controverted points the reader is presented with ample evidence so that he may form his own opinion.—W. K.

BIOGRAPHICAL NOTES

BLINZLER—Joseph Blinzler was born July 7, 1910 in Stockheim (Oberfranken) Germany and studied at the classical Gymnasium in Dilligen and the University of Munich where he obtained the degree of doctor of theology. As a diocesan priest he was engaged from 1939-49 in parochial work at Hilgertshausen near Dachau. Specializing in NT exegesis he became NT *Privatdozent* at the University of Munich (1947-49) and later Professor of the NT at the diocesan seminary in Passau. His book *Der Prozess Jesu* has appeared in a second German edition and will be published this year in English translation by the Newman Press.

CERFAUX—Bishop Lucien Cerfaux was born in Presles, Belgium, on June 14, 1883. Ordained a priest of the diocese of Tournai, he completed his graduate studies in theology at the Pontifical Gregorian University, Rome. In 1928 he became a Lecturer in Sacred Scripture at the Catholic University of Louvain, advancing to Professor in 1930, and becoming Professor Emeritus in 1953. A two-volume collection of his studies in exegesis and the history of religion (*Recueil Lucien Cerfaux*) was published in 1954. This work also contains a 105-entry bibliography of his books and articles since 1922. Listed in addition to this are 82 licentiate or doctoral dissertations, written under his direction from 1932 to 1954. In 1956 he published a second edition of his *La voix vivante de l'Évangile au début de l'Église*, the first edition of which was translated into German in 1953. Other works of recent years include *Les Actes des Apôtres*, and *La communauté apostolique* (1953), and the section on Luke in the Supplement of the *Dictionnaire de la Bible*.

GOODSPEED—Edgar Johnson Goodspeed, a member of the American Baptist Convention, was born in Quincy, Illinois, on October 23, 1871. He has received degrees from Denison University (A.B., D.D., LL.D.), University of Chicago (D.B., Ph.D.), University of Redlands (L.H.D.), Yale (D.D.), and California (LL.D.). From 1893 to 1937 he held various positions on the faculty of the University of Chicago and was chairman of the NT department (1923-37). In 1919 he was President of the Society of Biblical Literature and Exegesis. Since 1902, his works have concerned patristics, Greek paleography, papyrography and textual criticism. A voluminous writer, he is perhaps best known for his translations of the New Testament and the Apocrypha. His more recent publications include *The Key to Ephesians*, and *Modern Apocrypha* (1956), and *The Twelve* (1957). At present he is the Ernest Dewitt Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek, of the University of Chicago.

GRANT—Frederick Clifton Grant, D.D., Th.D., L.H.D., D.C.L., D.S. Litt., was born at Beloit, Wisconsin, Feb. 2, 1891. He studied at Lawrence College, Nashotah House, General Theological Seminary, Western Theological Semi-

nary, Kenyon College and Bishop's University, Quebec. After holding the posts of Dean of Bexley Hall, Kenyon College (1924-26) and President of Seabury-Western Theological Seminary (1927-38) he came to Union Theological Seminary, New York, where he has been since 1938 Professor of Biblical Theology. An ordained priest of the Protestant Episcopal Church, he was editor in chief of the *Anglican Theological Review* (1924-55) and since 1937 a member of the Revised Standard Bible Commission. He has specialized in the Gospels and the Jewish and Greco-Roman background of the New Testament. Among his recent publications are *The Gospels, Their Origin and Their Growth* (1957) and *Ancient Roman Religion* (1957). With H. H. Rowley he is co-editor of the new edition of Hastings one volume Bible Dictionary which is scheduled to appear in 1959-60.

GRAYSTONE—Geoffrey Graystone, S.M., D.D., was born at Hull, England, July 22, 1922. After studies at London University (First Arts) and the Marist seminaries at Dublin and Paignton he attended St. Patrick's College, Maynooth (1946-48; S.T.D.) and the Pontifical Biblical Institute, Rome (1955-56). Previously a teacher in the Marist Houses of Studies at Paignton (1948-49) and Dublin (1949-55), he is at present Professor of Scripture and Moral Theology at Paignton, England. He specializes in the Synoptic Gospels and has recently published *The Dead Sea Scrolls and the Originality of Christ* (1956).

JONES—Alexander Jones was born in Liverpool, England, on August 12, 1906. He studied at the Venerable English College, Rome, where he was ordained for the Archdiocese of Liverpool, and continued his studies at the Pontifical Gregorian University (S.T.L., B.C.L.), and the Pontifical Biblical Institute (S.S.L.). Since 1936 he has been Professor of Hebrew and Sacred Scripture at Upholland College, Lancashire, England. A frequent contributor to *Scripture* and other periodicals, he has also published *Kingdom of Promise* (with R. A. Dyson, S.J., 1947), *Unless Some Man Show Me* (1951), a commentary on Matthew in *A Catholic Commentary on Holy Scripture* (1953), and will soon publish a commentary on Mark.

METZGER—Bruce M. Metzger, Presbyterian minister, was born in Middletown, Pennsylvania, on February 9, 1914. His studies were made at Lebanon Valley College (A.B., hon. D.D.), Princeton University (A.M., Ph.D., classics), and Princeton Theological Seminary (Th. B., Th. M.). Since his graduation from the Seminary in 1938, he has been engaged there as Professor of New Testament Language and Literature. An expert in textual criticism, he has published widely in this field. His more recent works are *An Annotated Bibliography of the Textual Criticism of the New Testament* (1955), and *The Text, Canon, and Principal Versions of the Bible* (with E. E. Flack, 1956). He was the New Testament editor of the *Twentieth Century Encyclopedia of Religious Knowledge* (1955). At present he is Editorial Secretary of *Theology*

Today, and a member of the Revised Standard Version committee revising the translation of the Apocrypha, to be published in September.

STEINMUELLER—Monsignor John Emil Steinmueller was born in Brooklyn, New York, on December 5, 1899. His studies were made at St. John's Seminary, Brooklyn, and at the University of Innsbruck, Austria, where he was ordained a priest in 1924. Graduate studies in Theology followed in Rome, at the Lateran University (S.T.D., 1925), and at the Pontifical Biblical Institute (S.S.L., 1928). From 1928 to 1950 he was Professor of Sacred Scripture at Immaculate Conception Seminary, Huntington, Long Island, where he published notably, *A Companion to Scripture Studies* (3 vols: 1941 to 1943), and *A Gospel Harmony* (1942). With the assistance of Mother Kathryn Sullivan, R.S.C.J. he edited the *Catholic Biblical Encyclopedia* (1956). He has contributed to the *Encyclopedia Britannica*. At present he is a Consultor to the Pontifical Biblical Commission, and is the pastor of St. Barbara's Parish, Brooklyn.

STENDAHL—Krister Stendahl (B.D., Th. D.) was born April 21, 1921 in Stockholm and studied at Uppsala University, Cambridge University and Paris. Appointed *docent* at Uppsala University he came in 1954 to Harvard where he is now Associate Professor. An ordained priest of the Church of Sweden, he has done parochial work, been chaplain to the students at Uppsala and was President of the Swedish Student Christian Movement. Under the auspices of the U.S. National Lutheran Council he visited colleges and universities in this country in preparation for the General Assembly of the Lutheran World Federation in Hanover, Germany 1952. Among his recent works are *The School of St. Matthew* (1954) and *The Scrolls and the New Testament* (ed.; Harpers, 1957).

WILDER—Amos Niven Wilder, Congregational minister, exegete, and poet, was born in Madison, Wisconsin, on September 18, 1895. He served in France during World War I with the American Ambulance Field Service, and was awarded the Croix de Guerre. Later he studied at Yale (B.A., B.D., Ph.D., D.D.), Mansfield College (Oxford), and the University of Brussels. Ordained in 1926, he devoted several years to the ministry in North Conway, New Hampshire. For different periods since 1930, he has held professorships at Hamilton College, Andover Newton Theological School, Chicago Theological Seminary, the Federated Theological Faculty of the University of Chicago, and the University of Frankfurt, Germany. His poetical works include *Battle Retrospect and Other Poems* (1923), *Arachne* (1928), *Spiritual Aspects of the New Poetry* (1940), and *The Healing of the Waters* (1943). At present he is Hollis Professor of Divinity at the Harvard Divinity School. In 1955 he was President of the Society of Biblical Literature and Exegesis, and in that year published *New Testament Faith for Today*. He has written the commentary on the Johannine Epistles for the forthcoming Volume 12 of *The Interpreter's Bible*.

BOOKS RECEIVED

Biblische Zeitschrift, New Series (1, '57), ed. V. Hamp and R. Schnackenburg. Published by Ferdinand Schöningh, Paderborn, Germany. Price: DM 15 an issue. Annual subscription: DM 30, for two issues.

L. Cerfaux, *La voix vivante de l'Évangile au début de l'Église*, Bible et Vie chrétienne (2nd ed., Tournai: Casterman, 1956, 480 fr. fr.-69 fr. b.), 160 pp.

G. A. Hadjiantoniou, *New Testament Introduction* (Chicago: Moody Press, 1957, \$4.50), 352 pp.

Logos: Periodicum Theologiae Trimestre 7 (3, '56), ed. and pbl. by the Redemptorist Fathers of the Eastern Rite, Yorkton, Sask., Canada. Yearly subscription: \$5.00; single subscription: \$1.23. (Pbl. in Russian).

Supplementum Homileticum Ad Logos 7 (3, '56).

B. M. Metzger, "New Light From Old Manuscripts," *Theology Today* 13 (1, '56) 72-86.

B. M. Metzger, "Precious Pages," *The Living Church* (Feb. 24, '57) 9-11.

Studies in Bibliography and Booklore 2 (4, '56), pbl. by the Library of Hebrew Union College—Jewish Institute of Religion, Cincinnati, Ohio. Subscription: \$4.00 a volume; single numbers, \$1.25.

EDITORIAL NOTICE

In this, the last issue of Volume One, we, the Editors of NEW TESTAMENT ABSTRACTS, wish to express our gratitude for all the helpful advice and encouragement sent to us during the course of the past year of publication. We have tried to follow the many helpful suggestions and to supply the extra services requested. The swift and steady rise in circulation has given us the comforting realization that we are supplying at least some of the services that our readers desire.

In our next issue, to appear in November of 1957, we will be starting our second volume. In this volume we hope to extend our coverage and to supply several additional services in coordinating and presenting New Testament information. If our readers have any further requests or suggestions, we will be most interested in hearing from them.

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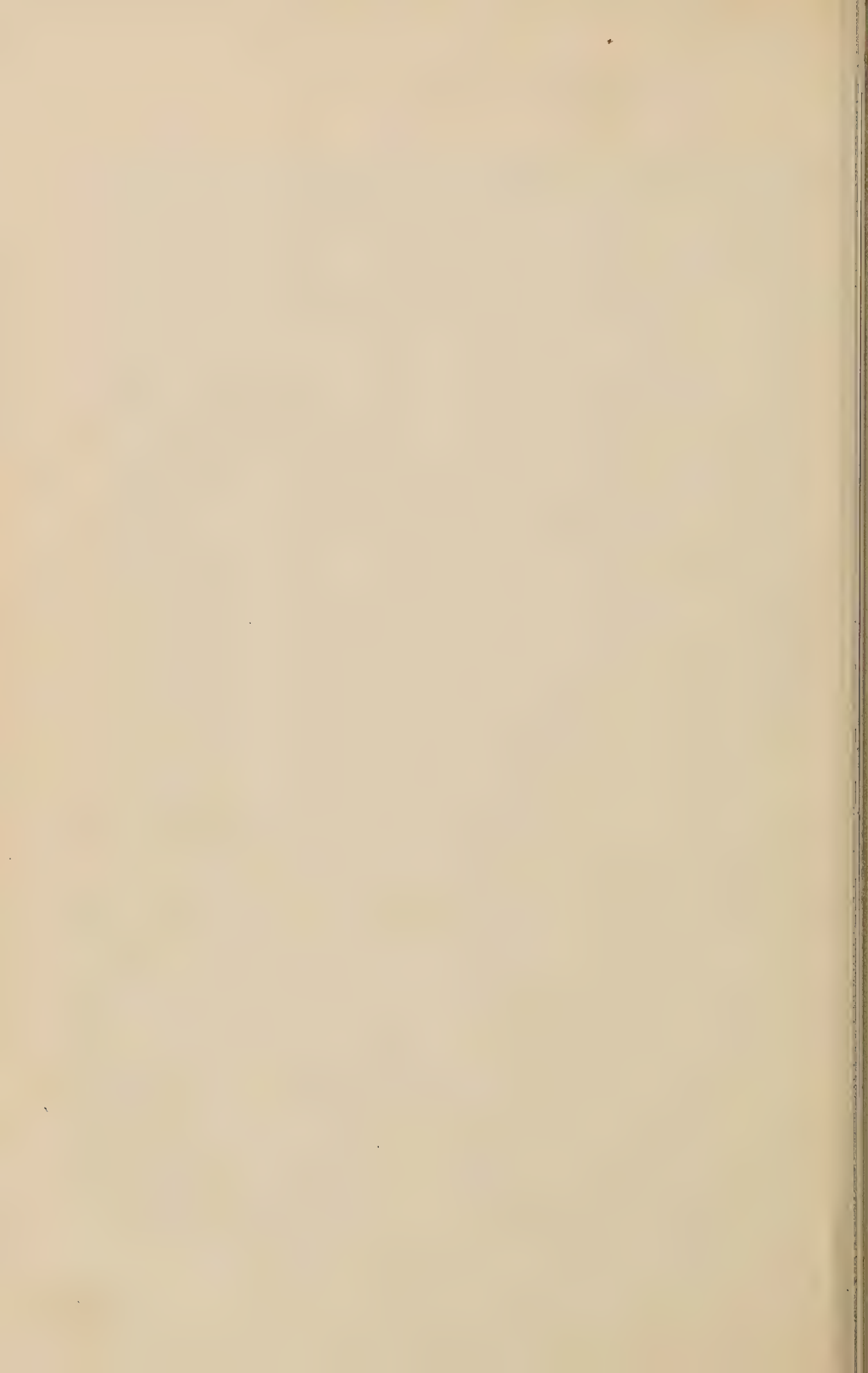
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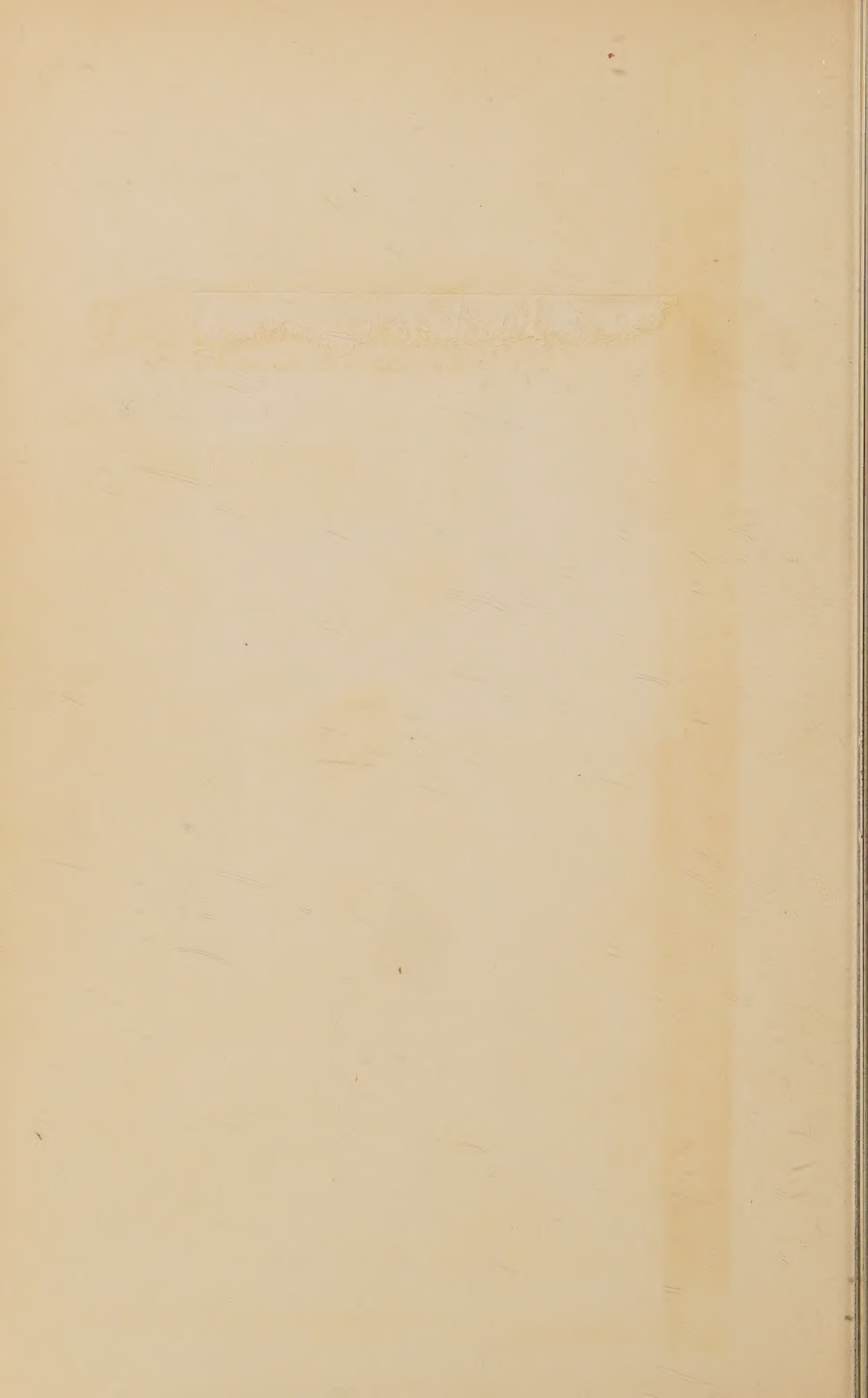
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<i>AC</i>	Antiquité Classique (Bruxelles)	<i>CLR</i>	Clergy Review (London)
<i>AER</i>	American Ecclesiastical Review (Washington)	<i>ColBG</i>	Collationes Brugenses et Gandavenses (Brugge)
<i>AFH</i>	Archivum Franciscanum Historicum (Quaracchi)	<i>ColFranc</i>	Collectanea Franciscana (Roma)
<i>AJA</i>	American Journal of Archaeology (Princeton)	<i>ColMech</i>	Collectanea Mechliniensia (Mechelen- Malines)
<i>AJOE</i>	American Journal of Oriental Ex- ploration	<i>CTM</i>	Concordia Theological Monthly* (St. Louis)
<i>AJP</i>	American Journal of Philology (Baltimore)	<i>DomS</i>	Dominican Studies (Oxford)
<i>ALBO</i>	Analecta Lovaniensia Biblica et Orientalia (Louvain)	<i>DowR</i>	Downside Review (Bath)
<i>AmiCl</i>	Ami du Clergé (Langres)	<i>DTP</i>	Divus Thomas (Piacenza)
	<i>Angelicum</i> (Roma)	<i>DubRev</i>	Dublin Review (London)
<i>AnglTR</i>	Anglican Theological Review* (Evanston, Ill.)	<i>DViv</i>	Dieu Vivant (Paris)
	<i>Antonianum</i> (Roma)	<i>EccXav</i>	Ecclesiastica Xaveriana (Bogota)
<i>AST</i>	Analecta Sacra Tarraconensia (Barcelona)	<i>EglViv</i>	Eglise Vivante (Paris-Louvain)
<i>ATA</i>	Année Théologique Augustinienne (Paris)	<i>EphLit</i>	Ephemerides Liturgicae (Roma)
<i>AusBR</i>	Australian Biblical Review	<i>EphMar</i>	Ephemerides Mariologicae (Madrid)
<i>AusCRec</i>	Australasian Catholic Record (Sydney)	<i>EstBib</i>	Estudios Biblicos (Madrid) (B)
<i>BA</i>	Biblical Archaeologist (New Haven)	<i>EstEc</i>	Estudios Eclesiásticos (Madrid) (B)
<i>BASOR</i>	Bulletin of the American Schools of Oriental Research (New Haven)	<i>EstF</i>	Estudios Franciscanos (Barcelona)
<i>BBLAK</i>	Beiträge zur Biblischen Landes-und Altertumskunde (Stuttgart)	<i>ETL</i>	Ephemerides Theologicae Lovani- enses (Louvain) (B)
<i>BComm</i>	Bellarmino Commentary (Heythrop, Oxon.)	<i>ExpT</i>	Expository Times* (Edinburgh) (B)
<i>BFCL</i>	Bulletin des Facultés Catholiques de Lyon (Lyon)	<i>FS</i>	Franciscan Studies (New York)
	<i>Biblica</i> (Roma) (B)	<i>FSt</i>	Franziskanische Studien (Pader- born)
<i>BibLZ</i>	Biblische Zeitschrift	<i>FZPT</i>	Freiburger Zeitschrift für Philos- ophie und Theologie (Freiburg, Switzerland)
<i>BIES</i>	Bulletin of the Israel Exploration Society (Jerusalem)		<i>Gregorianum</i> (Roma)
<i>BIFAO</i>	Bulletin de l'Institut Français d'Archéologie Orientale (Le Caire)	<i>HibJ</i>	Hibbert Journal* (Liverpool)
<i>BiKi</i>	Bibel und Kirche (Stuttgart)	<i>HJ</i>	Historische Jahrbuch (München)
<i>BiViChrét</i>	Bible et Vie Chrétienne (Paris)	<i>HPR</i>	Homiletic and Pastoral Review (New York)
<i>BJRyIL</i>	Bulletin of the John Rylands Li- brary* (Manchester)	<i>HTR</i>	Harvard Theological Review* (Cambridge, Mass.)
	<i>Blackfriars</i> (London)	<i>IEJ</i>	Israel Exploration Journal (Jerusalem)
<i>BLitE</i>	Bulletin de Littérature Ecclésiastique (Toulouse)	<i>ILN</i>	Illustrated London News (London)
<i>BndktM</i>	Benediktinische Monatschrift (Beuron)		<i>Interpretation</i> * (Richmond)
<i>BO</i>	Bibliotheca Orientalis (Leiden)	<i>IrER</i>	Irish Ecclesiastical Record (Dublin)
<i>BPT</i>	Bijdragen Tijdschrift voor Philos- ophie en Theologie (Nijmegen)	<i>IrTQ</i>	Irish Theological Quarterly (May- nooth) (B)
	<i>Bridge</i> (Newark)	<i>Istina</i>	(Boulogne-Sur-Seine)
<i>BTAM</i>	Bulletin de Théologie Ancienne et Médiévale (Louvain)	<i>ItF</i>	Italia Franciscana
<i>CahSi</i>	Cahiers Sioniens (Paris)	<i>JA</i>	Journal Asiatique (Paris)
<i>CanJT</i>	Canadian Journal of Theology*	<i>JAOS</i>	Journal of the American Oriental Society (New Haven)
<i>CapA</i>	Capuchin Annual	<i>JBL</i>	Journal of Biblical Literature* (Philadelphia) (B)
<i>CBQ</i>	Catholic Biblical Quarterly (Wash- ington) (B)	<i>JBR</i>	Journal of Bible and Religion* (Boston)
<i>CC</i>	Civiltà Cattolica (Roma)	<i>JEH</i>	Journal of Ecclesiastical History* (Manchester)
<i>ChC</i>	Christian Century* (Chicago)	<i>JHS</i>	Journal of Hellenic Studies (London)
<i>ChQR</i>	Church Quarterly Review* (London)	<i>JJS</i>	Journal of Jewish Studies* (Cambridge, England)
	<i>Christus</i> (Lyon)	<i>JNES</i>	Journal of Near Eastern Studies (Chicago)
<i>CiTom</i>	Ciencia Tomista (Salamanca)	<i>JQR</i>	Jewish Quarterly Review* (Phila.)
<i>CLM</i>	Clergy Monthly (Ranchi)	<i>JR</i>	Journal of Religion* (Chicago) (B)
		<i>JRAS</i>	Journal of the Royal Asiatic So- ciety (London)

LIST OF JOURNALS (Continued)

<i>JRS</i>	Journal of Roman Studies (London)	<i>RSPT</i>	Revue des Sciences Philosophiques et Théologiques (Paris) (B)
<i>JSS</i>	Journal of Semitic Studies* (Manchester)	<i>RstAB</i>	Revista Biblica (La Plata)
<i>JTS</i>	Journal of Theological Studies* (Oxford) (B)	<i>RTAM</i>	Recherches de Théologie Ancienne et Médiévale (Louvain)
	<i>Judaism*</i> (New York)	<i>RTH</i>	Revue Thomiste (Paris) (B)
<i>LS</i>	Life of the Spirit (London)	<i>RUO</i>	Revue de l'Université d'Ottawa (Ottawa)
	<i>Listener</i> (London)	<i>SacDoc</i>	Sacra Doctrina (Bologna)
<i>LumenV</i>	Lumen Vitae (Bruxelles)		<i>Salmaniticensis</i> (Salamanca)
<i>LumVi</i>	Lumière et Vie (St. Alban-Leyse)		<i>Sapienza</i> (Roma)
<i>LumViS</i>	Lumière et Vie, Supplément biblique de "Paroisse et Liturgie" (Bruges)	<i>SBFLA</i>	Studii Biblici Franciscani Liber Annus
<i>MarSt</i>	Marian Studies (New York)		<i>Scholastik</i> (Freiburg/Br.) (B)
<i>MiscC</i>	Miscelánea Comillas (Santander)	<i>ScEcc</i>	Sciences Ecclésiastiques (Montréal)
<i>MiscF</i>	Miscellanea Franciscana		<i>Scripture</i> (Edinburgh) (B)
<i>MSR</i>	Mélanges de Science Religieuse (Lille)	<i>SculC</i>	Scuola Cattolica (Milano)
	<i>Month</i> (London)	<i>SDZ</i>	Stimmen der Zeit (Freiburg/Br.)
<i>MTZ</i>	Münchener Theologische Zeitschrift (München)	<i>ST</i>	Studia Theologica* (Lund)
	<i>Muséon</i> (Louvain)	<i>StCat</i>	Studia Catholica (Nijmegen)
<i>NatGeo</i>	National Geographic Magazine (Washington)		<i>Studies</i> (Dublin)
<i>NovT</i>	Novum Testamentum* (Leiden)	<i>StF</i>	Studi Francescani (Firenze)
<i>NRT</i>	Nouvelle Revue Théologique (Tournai) (B)		<i>Tablet</i> (London)
<i>NTS</i>	New Testament Studies* (Cambridge, England) (B)	<i>TD</i>	Theology* (London)
	<i>Orientalia</i> (Roma)	<i>TG</i>	Theology Digest (St. Marys, Kan.)
<i>OCF</i>	Orientalia Christiana Periodica (Roma)	<i>TL</i>	Theologie und Glaube (Paderborn)
<i>OrSyr</i>	Orient Syrien (Paris)	<i>TLitS</i>	Theologische Literaturzeitung* (Leipzig) (B)
<i>PEQ</i>	Palestine Exploration Quarterly (London)	<i>TPQ</i>	Times Literary Supplement* (London) (B)
<i>ParLit</i>	Paroisse et Liturgie (Bruges)		<i>Theologische Praktische Quartalsschrift</i> (Linz)
	<i>Philologus</i> (Wiesbaden)	<i>TQ</i>	Theologische Quartalschrift (Tübingen)
<i>PJB</i>	Palästina-Jahrbuch	<i>TRev</i>	Theologische Revue (Münster) (B)
<i>ProcCTS</i>	Proceedings of the Catholic Theological Society of America (Washington)	<i>TRu</i>	Theologische Rundschau* (Tübingen)
<i>RAC</i>	Rivista di Archeologia Christiana (Roma)	<i>TS</i>	Theological Studies (Baltimore) (B)
<i>RAscMys</i>	Revue d'Ascétique et Mystique (Toulouse)		<i>Thought</i> (New York)
<i>RB</i>	Revue Biblique (Jerusalem) (B)	<i>TTZ</i>	Traditio (New York)
<i>RBib</i>	Rivista Biblica		<i>Trierer Theologische Zeitschrift*</i> (Trier)
<i>REspir</i>	Revista de Espiritualidad	<i>TZ</i>	Theologische Zeitschrift* (Basel)
<i>RET</i>	Revista Española de Teología (Madrid)	<i>VD</i>	Unitas (Roma)
<i>RevBen</i>	Revue Bénédictine (Maredsous)	<i>ViCh</i>	Verbum Domini (Roma)
<i>RHE</i>	Revue d'Histoire Ecclésiastique (Louvain)	<i>Vielnt</i>	Vigiliae Christianae (Amsterdam)
<i>RHPR</i>	Revue d'Histoire et de Philosophie Religieuse (Paris)	<i>VieSp</i>	Vie Intellectuelle (Paris)
<i>RHR</i>	Revue de l'Histoire des Religions* (Paris)	<i>VyL</i>	Vie Spirituelle (Paris)
<i>RPh</i>	Revue de Philologie (Paris)		Virtud y Letras (Manizales, Colombia)
<i>RQCAK</i>	Römische Quartalschrift für Christliche Alterkunds und Kirchengeschichte (Freiburg)	<i>WW</i>	Wissenschaft und Weisheit (Düsseldorf)
<i>RRel</i>	Review for Religious (St. Marys, Kansas)	<i>WZKM</i>	Wiener Zeitschrift für die Kunde des Morgenlandes (Wien)
<i>RScRel</i>	Revue des Sciences Religieuses (Strasbourg) (B)		<i>Worship</i> (Collegeville, Minn.)
<i>RSR</i>	Recherches de Science Religieuse (Paris) (B)	<i>ZDMG</i>	Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
		<i>ZDPV</i>	Zeitschrift des Deutschen-Palästinavereins
		<i>ZKG</i>	Zeitschrift für Kirchengeschichte (Stuttgart)
		<i>ZKT</i>	Zeitschrift für Katholische Theologie (Wien) (B)
		<i>ZNW</i>	Zeitschrift für die Neutestamentliche Wissenschaft* (Berlin)
		<i>ZRG</i>	Zeitschrift für Religions und Geistesgeschichte* (Erlangen)





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